

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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NOTES BY THE WAY.

A number of letters and verbal inquiries received of late show that there is a strong interest in many quarters concerning the works of Joanna Southcott. Curiosity naturally centres about the mysterious box of sealed writings left by her at her death a century ago, and which she directed should be opened in a time of grave national peril on the demand of twenty-four of the bishops or their representatives, and in their presence. There has been sent to us a little pamphlet on the subject by Mrs. Rachel J. Fox, of Falmouth. LIGHT has on more than one occasion defined its attitude towards Joanna Southcott and her writings, viz., that with all her strange vagaries and illusions she was the recipient of a genuine inspiration, the defects of which are mainly attributable to the circumstances of the time in which she lived, and to her own personal idiosyncrasies. If we are to take severe account of eccentricities of thought and conduct in the lives of spiritual leaders some great names must suffer—we may cite for example Swedenborg and Luther. In Joanna's case, of course, the vagaries were very pronounced; but there remains a large residuum of reality which can withstand critical tests.

The justification of a prophet is his prophecy, just as the only test of a poet is his poetry. Wordsworth produced much that even his admirers cannot but admit to be sorry stuff; but his lines on Tintern Abbey, his "Intimations of Immortality" and other poems will keep his memory green for many centuries. As to Joanna Southcott, we take the following from Mrs. Fox's pamphlet:—

She definitely foretold the tribulations of the Napoleonic era, declaring that they would be but a shadow of those which would come from 1906 onward. She was told that Great Britain would be delivered from invasion by the French through the prayers of Christian believers. With regard to the present epoch she taught that the French would become our friends, and that the eagle would be the foe we should have to fear; that two monarchs, one of them a Prussian, would plan a great war; that the "awful sound of war" would be heard in our land; that people would be killed in their beds, and that "there would be danger to London from overhead."

She predicted the destruction of the Turks, and we believe we are correct in the statement that she predicted that, in the calamitous days she foresaw, a King George would occupy the British throne.

There certainly seems to be a good case for further inquiry into the life and writings of Mistress Southcott. A

distinguished authority on mysticism has recorded his opinion that they are worthy of serious study even apart from the examples of her fulfilled predictions. We gather from Mrs. Fox's pamphlet that the mysterious "box of sealed writings" is not in London (as was erroneously stated in several newspapers not long ago), but is "in the custody of a good Churchman who received it many years ago on the death of his father as a solemn charge." (It is noteworthy that several of the people chiefly interested in the matter are members of the Church of England.) Joanna herself taught that the writings when unsealed would declare such impressive truths that all present would be convinced, so that in the words of her prophecy as quoted by Mrs. Fox:—

These truths would come like live coals from the altar of the Church of England, and by the revival of a living faith in God Great Britain would escape the heavy judgments that would come upon the Continent.

Mr. John Burroughs, the American naturalist, in an article in the "Atlantic Monthly," claims that scientific faith is no more easy than theological faith:—

This gross matter with which life struggles, and which we conceive of as at enmity with spirit, is far more wonderful stuff than we have ever dreamed of, and the step from the clod to the brain of man is not so impossible as it seems. There is deep beneath deep all around us. Gross matter has its interior in the molecule; the molecule has its interior in the atom; the atom has its interior in the electron, and the electron is matter in its fourth or ethereal estate. We easily conceive of matter in the three states—the solid, the liquid, the gaseous—because experience is our guide; but how are we to figure to ourselves matter in the ethereal estate? In other words, how are we to grasp the electric constitution of matter?

Yet, as Mr. Burroughs points out, although electricity, having been elicited from matter, disappears into it again beyond the reach of analysis, yet we know its reality—the atomic theory of electricity is securely established. Nevertheless the knowledge we have does not abolish the need of strong faith on the part of the scientist.

In dealing with the question of scientific faith, Mr. Burroughs chooses a surprising example of it by selecting Haeckel. Great is the faith of that particular biologist in believing that chemistry and physics can support the main part of the burden of explaining the phenomena of life! Haeckel says that "the organs of a living body perform their functions chiefly by virtue of their chemical composition." Undoubtedly, remarks Mr. Burroughs, but—what made it a living body and gave it organs? "Is the organising effort that awakens in matter the result of chemistry and physics?" Is it not, in short, necessary to go outside of the material constituents of a living body to account for its purposive organisation? Otherwise we have to fall back upon the absurdity of supposing that the different parts of a machine decide each of themselves what part they shall play in the whole. As a result of his study of the question Mr. Burroughs finds it necessary to

discard the idea that the Universe is half supernatural and half natural. It is entirely natural throughout, the origin of life being only a problem of the inherent potency of matter. But life he considers is none the less an inscrutable mystery to the scientist.

AN UNCANNY PICTURE.

A PORTRAIT AS A CENTRE OF PSYCHIC INFLUENCE.

Psychical episodes so often revolve about pictures that we are induced to give the following record of an experience in which a picture played a part. The real name of the lady principally concerned has been furnished to us. She is the editor of a contemporary, and has given permission for the publication of the story, which is thus narrated by an occasional contributor to LIGHT:—

Some years ago Mrs. Vivian (so I will name her) rented a large furnished house in one of the pretty season places of Devon. At first it gave so much satisfaction that she was well pleased with the change of residence. It was not long, however, before first one and then another expressed a feeling of dislike to the dining-room. It was a bright, cheerful-looking room, and well furnished, and there seemed to be no reason for the feeling of discomfort which so many of her family and friends experienced. Mrs. Vivian was also conscious of it, but for good reasons had refrained from mentioning the subject.

There were several oil paintings in the room, and one of these, which represented a lady in old-fashioned dress, always attracted special attention. There seemed no reason for it, yet one and all disliked the portrait; the face was not by any means ugly, and it was wonderfully life-like, but the eyes were literally haunting, for they always looked so straight at everyone, and at times actually appeared to change in expression.

On one occasion, when looking round to see that all was right for the night, Mrs. Vivian chanced to look at the haunting picture, as it had at last become, when, to her amazement, the figure seemed to be alive and almost walking out of the frame; and the eyes had such a sinister expression that Mrs. Vivian quite lost her nerve for the moment, but only for the moment, for she is not usually nervous. Standing in front of the picture, it seemed to speak to her. "What are you doing here?" it said. "This is *my* house; *my* furniture; leave it, for you shall have no peace under this roof." There was truly no peace at the time, but a strong nature is not easily daunted.

On the following day Mrs. Vivian invited a lady to visit her who she knew had some knowledge and experience in occultism. On entering the dining-room the lady quickly perceived the eerie feeling, and remarked upon it. "Can you tell me what it is?" asked the hostess. "Yes," was the reply. "It is the spirit of a woman who is earth-bound, and she is displeased at your presence in her house." Then, turning to the portrait, she added, "That is her likeness."

That night Mrs. Vivian decided to have an interview with the strange and unhappy presence, so, candle in hand, she stood in front of the portrait, trying to feel as well as look calm, for the likeness was not only like life, but the expression then was full of defiance. "Why are you so hostile to me?" asked Mrs. Vivian, addressing the picture. "Why do you make this room so uncomfortable by your ill-feeling towards us? We do you no harm, and your furniture we will care for as if it were our own. I will think kindly and helpfully of you if you will try to do likewise towards us and our guests." Then the face seemed to lose its evil expression and once again became merely a painting; and never afterwards was there any feeling of the room or picture being haunted.

MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.—To meet the wishes of many friends and inquirers a series of evening meetings will be held at the Rooms of the Alliance, 110, St. Martin's-lane, on Wednesday evenings, September 8th, 15th, 22nd and 29th, at 8 o'clock, at which Mrs. Cannock will give clairvoyant and psychometrical descriptions. Admission 1s. (These meetings do not form part of the programme of the Alliance.)

THE SIGNS AND WONDERS OF THE WAR.

PROBLEMS OF MYTH AND REALITY.

By "N. G. S."

Floating on the tide of popular interest, Mr. Machen's story "The Bowmen" has found its way, with three others by the same author, between the covers of a book. The tales are well told by the pen of a practised writer, but the interest for us is in the fact that they all deal intelligently and sympathetically with supernormal experiences. The psychic student marks with pleasure the gradual decline of prejudice in these matters and the increase of knowledge.

Interest is particularly centred in the first story, "The Bowmen," and Mr. Machen's introduction thereto. He is by no means disposed to discredit the possibility of intervention from the spirit world, but he looks for evidence, and when he hears that "So-and-so has a friend, who knows a soldier, who saw the vision of angels at Mons," he finds it unconvincing—as indeed it is. He claims that all the legends of Mons can be traced to his story in the "Evening News" of September 29th last, and as one reads his rather sarcastic paragraphs one almost sees the myth growing under one's eyes. He shows how the bowmen became a cloud with shining figures that frightened the German horses, how the shining figures became "the Angels of Mons," and how finally the angels "permeated the Press" and began to intrude themselves everywhere.

It cannot be denied that he makes out an excellent case for the evolution of a myth. From the point of view of the idle reader of tales and newspapers his case is complete. The evidence for the position he takes up is as good, or nearly, as that for the truth of the Mons legend; and Mr. Machen says plaintively that if he has failed in the art of letters he has at least succeeded unwittingly in the art of deceit! He compares the spread of this new portent to the Russian rumour in the early days of the war.

But in this comparison he is not very happy, because the Russian rumour had a basis in fact; and so I plead for a suspension of judgment on the Angels of Mons. If there is no foundation for these stories but Mr. Machen's fiction in the "Evening News," the abundance of quasi-evidence is a remarkable psychological phenomenon. But the evidence of this sort is by no means negligible. If A tells B a piece of news which B hands on to C, the latter is not entitled to say it never happened because he has not heard it from A direct. Many of the accounts are of this "A-B-C" kind. For example, "Scota" has two friends who have talked with (1) a wounded soldier, (2) an officer, (3) an officer who is also a relation. Each of these three claimed to have taken part in the retreat, and to have seen the cloud with "shining shapes" that stopped the German charge. Are they lying or are "Scota" and her friends? Evidence of this quality has a cumulative value. One may dismiss the idea of angels and allow a good deal of formative influence to Mr. Machen's "Bowmen," and yet have left a certain residue of fact.

Even as I write things are looking up; the sun is appearing from behind the clouds of Mons. A lance-corporal (regrettably nameless—for reasons of discipline, it seems) has been interviewed by the "Daily Mail." This man saw a vision of three figures in the sky (since recognised, I am sorry to say, as an authentic description of the Aurora Borealis!); and here is a letter from "A. M. B.," who has been told that in Berlin, in August, long before "The Bowmen" was written, there was a great stir because a regiment at the battle of Mons failed to carry out its orders; and a German lieutenant explained that his regiment was suddenly stopped by something invisible to them, but seen apparently by the horses, who swerved round and fled. And now Mrs. St. Hill states that she and some of her friends had heard of the visions before they "came to" Mr. Machen (to use his own expression). But I am not, of course, suggesting that his account of how he invented his story is a myth. Not at all. And I say nothing of the soldier who signs his name and vows that he was fighting rearguard actions from August 22nd to September 6th, but has heard of nothing supernatural being seen by any soldiers, except on one occasion "the devil," who turned out to be an old blind cow.

It would seem that war creates conditions favourable for psychic "liveliness." I have seen an allusion to unearthly happenings in the Dardanelles, and a writer in the "Daily Chronicle" refers to visions observed by General Botha's troops. Others have been seen by the troops in Poland. Among some interesting facts collected by Mr. Ralph Shirley is the account of a mirage of the Heligoland naval battle, which was seen about ten days before the actual fight, and the objective nature of which was made evident by the fact that the ships showed in greater detail when focussed through binoculars. This recalls a similar phenomenon foreshadowing the battle of Mook Heath in 1574, two months before it took place. On this occasion and on that of the battle of Edgehill in 1642 (which, however, reenacted itself in the sky two months after it was fought and was repeated again and again), it is said that the individual combatants were identified and the various sounds of battle clearly heard.

All this is very strange, and I am curious to know on what principle events take place in the sky before they are due on earth. I should like, if I had space, to mention some of the omens which are also to be found in Mr. Shirley's book*—such as the falling of the hand and sword of Bismarck's statue at Artern in Saxony on Sedan Day in 1911, while hundreds of the inhabitants were gathered in the square; or the collapse of the colossal figure of Germania at Constance about the same time through an earthquake, which also rent the solid masonry of one of the towers of the ancestral hall of the Hohenzollerns; the cracking of the Roland bell in Belgium a week before the war—the bell which is held to symbolise the spirit of Flemish liberty; or, lastly, the uprooting of a tree at Cracow by lightning in January last year, under which was found the crown of the king of Poland, lost since 1794, when the kingdom ceased to exist.

Who does not know Macaulay's "Battle of the Lake Regillus"? How "Aulus was aware of a princely pair, who rode at his right hand"? "Never on earthly anvil did such rare armour gleam, and never did such gallant steeds drink of an earthly stream. And on the thirty armies came wonder and affright, and Ardea wavered on the left and Cora on the right. And fliers and pursuers were mingled in a mass, and far away the battle went roaring through the pass." In the introduction I find:—

The popular belief at Rome from an early period seems to have been that the event of the great day of Regillus was decided by supernatural agency. Castor and Pollux, it was said, had fought, armed and mounted, at the head of the legions of the commonwealth. In modern times a similar story found credence. A chaplain of Cortes asserted that in one engagement against the Indians, St. James had appeared on a grey horse at the head of the Castilian adventurers; but Bernal Diaz thought it was Francesco de Morla.

To return from Macaulay to Mons. There has been constant reference during the war to the marvellous preservation of crucifixes, when all around had been destroyed by the shells of the enemy; there have been premonitions and warnings; and, in fact, it may be said that the world of the mysterious has on this and on like occasions taken some pains to make its presence felt. We must not dogmatise in the matter of the "Angels of Mons," and theories of hallucination and such are premature while the facts are so fiercely in dispute; but enough has come to hand to indicate the reasonableness of a receptive and tolerant attitude.

[This article was written before the publication of the affidavit signed by Private Cleaver and reproduced in last week's LIGHT. It may be accepted as an advance towards proof, but the soldier's account of his vision is so indefinite that we are really not quite sure of what he saw. "A vision of Angels," he says, appeared "as a flash" and dispersed the German cavalry; but he could not tell whether they were mounted or winged. That will do very well to go on with, but something less vague is required to produce conviction.—N. G. S.]

UNTIL we rise as a nation to a conception of what we mean by our national life, finer and grander than a mere counting of trade returns, what can we expect save disaster after disaster to bring us to our senses?—EDWARD CARPENTER.

* "Prophecies and Omens of the Great War."

FROM WORLDS UNREALISED.

PASSAGES FROM A PSYCHIC SCRIPT.

(Continued from page 418.)

A BEWILDERED NEW-COMER.

The following message was received on Friday, November 28th, 1913:—

We will now try to think of that passage where the Christ of God and Saviour of man speaks to His own as being chosen out of the world. Not alone chosen of the world, but taken out of it. If, then, out of the world, in what abode do they dwell?

First, it is necessary to understand in what sense our Saviour speaks of the world. The world in this case is the realm where matter is of dominant importance to the mind, and those who count it so are dwelling, as to their spiritual state and spiritual bodies, in another sphere than those who hold the inverse idea, namely, that matter is but the mode of manifestation adopted and used by spiritual beings, and subservient to those who use it as clay or iron are to the workman who uses them.

Those who are held to be in the world, therefore, are spiritually in the sphere which is near the earth; and these are sometimes called earth-bound spirits. It matters not whether they be clothed with material bodies, or have shed them and stand discarnate, these are bound and chained to the world, and cannot rise into the spheres of light, but have their conversation among those who move in the dim regions about the planet's surface. These, then, are holden of the earth, and are actually within the circumference of the earth sphere.

But He had lifted His chosen out of this sphere into the spheres of light and, although still incarnate, yet, as to their spiritual bodies, they were in those higher spheres. And this explains their manner of life and conduct subsequently. It was from these spheres that they drew all that indomitable courage and great joy and fearlessness which enabled them to count the world as being not of their necessity, but merely as the field where they must fight their battle, and then go home to their waiting friends.

What is true of them is true to-day. It is from the spheres of gloom that fear and uncertainty come to so many, for these are the lot of those who dwell therein, discarnate, and who, not being quickened so that they may be able to realise their spiritual environment, nevertheless move and energise in it, and receive in themselves those qualities for which they have fitted themselves by their manner of thinking and of life.

So it is scientifically exact to say that a man may be in the world as to his material body, but not of the world as to his spiritual body.

When these two sorts of men come over here, they go each to his own proper sphere and, for lack of clarity of reasoning and judgment, many are very much surprised to find themselves allotted to a place of which they had heard with their outer ears but had not further inquired as to its reality.

Now, in order to make this the more clear, which is of the very elements of knowledge to us on this side, I will tell you of an incident of my own knowledge and experience.

I was once sent to receive a man who required some careful dealing with, for he was one who had many rather decided opinions as to these realms, and whose mind had been filled with ideas of what was right and proper as to the life continued here. I met him as his spirit attendants brought him from the earth region and led him to the grove of trees where I awaited him. He walked between them and seemed dazed somewhat, as if he sought what he could not find.

I motioned the two to set him to stand alone before me, and they retired some little distance behind him. He could not see me plainly at first; but I concentrated my will upon him, and at last he looked at me searchingly.

Then I said to him, "Sir, you seek what you cannot find, and I may help you. First, tell me, how long have you been in this country of ours?"

"That," he answered, "I find difficult to say. I had certainly arranged to go abroad, and thought it was into Africa I was going. But I do not find this place in any way what I expected."

"No, for this is not Africa; and from that country you are a long distance away."

"What is the name of this country, then? And what tribe of people are these? They are white, and very handsome, but I never came on any quite like them, even in my reading."

"Well, there you are not quite exact for a scientist, such as you are. You have read of these people without realising that they were anything more than puppets without life and natural qualities. These are those you have read of as saints or angels, and of such am I."

"But—" he began, and then paused. He did not believe

me, and feared to offend, not knowing what consequences should ensue; for he was in a strange country, among strange folk, and without escort.

"Now," I told him, "you have before you the biggest task you have ever encountered. In all your journeys you have come to no barrier so high and thick as this. For I will be quite plain with you and tell you the truth. You will not believe it. But, believe me, until you do believe it and understand, you will not have peace of mind, nor will you be able to make any progress. What you have before you to do is to take the opinions of a lifetime, turn them upside down and inside out, and own yourself no longer a scholar and great scientist, but the veriest babe in knowledge; and that nearly all you thought worthy of any consideration at all as to this country was either unworthy a thinking being, or absolutely wrong. These are hard words because they are such of necessity. But look well on me, and tell me, if you can read me, whether I be honest and friendly or no."

He looked on me long and very seriously, and said at last, "Though I am altogether at sea as to what you mean, and your words seem to me like those of some misguided enthusiast, yet your face is honest enough, and I think you wish me well. Now, what is it you want me to believe?"

"You have heard of death?"

"Faced it many a time."

"As you are now facing me. And yet you know neither one nor the other. What kind of knowledge call you that which looks on a thing without knowing what it is?"

"If you will be plain, and tell me something I can understand, I may be able to get the hang of things a little better."

"So. Then first of all, you are what you would call dead."

At this he laughed outright, and said, "Who are you? and what are you trying to do with me? If you are bent on trying to make a fool of me, say so and be done with it, and let me get on my way. Is there any village near at hand where I can get food and shelter while I think over my future course?"

"You do not require food, for you are not hungry. Nor do you require shelter, for you are not bodily tired. Nor do you observe any sign of night at all."

At this he paused once again, and then replied, "You are quite right; I am not hungry. It is strange, but it is quite true; I am not hungry. And this day, certainly, has been the longest on record. I don't understand it all."

And he fell into a reverie again. Then I said, "You are what you would call 'dead,' and this is the spirit-land. You have left the earth, and this is the life beyond, where you must now live and come to understand. Until you grasp this initial truth further help I cannot give you. I leave you to think it over; and when you wish for me, if so you should wish, I will come to you. These two gentlemen who led you here are spirit attendants. You may question them and they will answer. Only, this remember. You shall not be suffered to ridicule what they say, and laugh at them, as you did but now at my words. Only if you be humble and courteous will I allow you their company. You have in you much that is of worth; and you have also, as many more I have met, much vanity and foolishness of mind. This I will not suffer you to flaunt in the faces of my friends. So be wise in time and remember. For you are now on the borderland between the spheres of light and those of shade, and it lies in you to be led into the one, or to go, of your own free-will, into the other. May God help you and that He will if you will."

Then I motioned to the two attendant spirits, and they came and sat down by him, and I left them sitting there together.

(What happened? Did he go up or down?)

He did not call for me again, and I did not go to him for a long time. He was very inquisitive and the two, his companions, helped him in every possible way. But he gradually found the light and atmosphere of the place uncomfortable, and was forced to withdraw to a region more dim. Here he made a strenuous effort, and the good at length prevailed in him. But it was a fierce and protracted fight, and one of much galling and bitter humiliation. Still, he was a brave soul, and won. Then they were called by those to whom he had been committed by them, and led him once again to the brighter country.

There I went to meet him, in that same spot in the grove of trees. He was a much more thoughtful man, and gentler, and less ready to scoff. So I looked on him silently, and he looked on me and knew me, and then bent his head in shame and contrition. He was very sorry that he had laughed at my words.

Then he came forward slowly and knelt before me, and I saw his shoulders shake with sobbing as he hid his face in his hands.

So I blessed him, with my hand upon his head, and spoke words of comfort, and left him. It is often thus.

"A THOUGHT—good or evil; an act; in time a habit; so runs life's law. As we live within, so we build without."

THE EVIDENCE OF LIFE AFTER DEATH.

A REBUKE TO THE CHURCH.

The "Christian Commonwealth" has always shown great breadth of spirit, and now we find it giving space in its issue of the 18th ult. to an article by Barbara McKenzie which is frankly Spiritualistic in tone. It begins with a striking antithesis:—

Never was St. Paul so positive as when he asserted that man's spiritual body was as much a matter of fact, and its presence to be as little doubted, as his "natural body." Never has the Church which he did so much to establish on its long career been so pessimistic regarding the possibility of any evidence being forthcoming as to the possession by man of a vehicle complete and adapted for the use of the spirit when the garment of to-day is laid down.

St. Paul saw within the outer physical atoms the finer matter forming a soul-body similar in outline to the physical, and which even now we use—or some do—in sleep and in waking dreams.

"The soul has the human form, the same as its body, only it is delicate, clear, and ethereal," says Tertullian; and John Wesley, a Church Father nearer to us in time, said: "The soul seems to be the immediate clothing of the spirit, never separated from it either in life or death, not affected by the death of the body, but envelops the separate as it did the embodied spirit." Such positive statements are impossible to obtain from leaders in the Church to-day. . . . It would seem as if the Church is content to lose its primal business of making known to man how his spirit functions, with what body does it come, and is content to relegate to natural science what it should have been the first to reveal. For man needs this knowledge to-day in face of the materialism on which the nation rests for its salvation to-day. Did we but realise that hosts of the soldiers of both armies had only left their physical envelope in Belgium, had arisen in their soul body, and outside the physical plane had found a unity of spirit with their foes denied them by their leaders here, we would be shamed into finding some better way of settling our quarrels than the wholesale massacre of each other.

After a reference to Dr. Kilner's discoveries in regard to the human aura, and to the fact that to clairvoyants the aura is plainly the man's soul shining through its physical investiture, its tints revealing his spiritual qualities, the writer exclaims:—

Many societies—Theosophical, Spiritualistic, Christian Scientist, New Thought, Higher Thought, and the Healing Movement—are studying these soul forces to-day, but the Church lags behind. Will the younger ministers make up for lost time, investigate for themselves, and seize their rightful territory?

ANIMAL SURVIVAL: A CLAIRVOYANT VISION.

Mr. Robert Ardis, of 29, Clifton Drive, Belfast, sends us the following account of an incident at a large circle in a provincial town:—

A clairvoyant member of the circle described her vision of a dog being run over and killed by a motor van. She also saw Mr. Ardis looking out of a window at the accident, his appearance indicating strong sympathy for the poor creature in its last moments. Now it was a fact (quite unknown to the clairvoyant, or any other person in the circle) that Mr. Ardis actually witnessed such an accident, and (he writes) "I must admit I felt most keenly for the unfortunate little dog with which I had been on friendly terms; he had showed his gratitude for the notice I took of him by licking my hand whenever he had an opportunity."

Mr. Ardis suggests that some of our readers who have studied this class of phenomena may be able to explain in what circumstances and why the vision was given. The members of the circle who are investigators are curious to know if the soul or psyche of an animal is able to manifest after death, and if so by what means. It is due to Mr. Ardis and his friends to explain that Mr. Ardis originally forwarded the above story to *LIGHT* on the 23rd of May last; but his letter seems to have miscarried.

If our whole attitude vibrates to the lower tones of impotence and failure, then the call of our divinity may sound again and again and we shall be unable to hear. We have no spiritual ears to hear. We must set to work to tune ourselves higher by the power of thought and suggestion.—"Nerve Control," by H. ERNEST HUNT.

THE OTHER SIDE OF DEATH.

Miss Clara M. Codd has a thoughtful article on the above subject in "Bibby's Annual," from which we quote the following:—

By the help of the seers, who have recorded their observations with the accuracy and patience of true scientific research, let us map out a little of the country awaiting us on the other side.

To begin with, it will not be an entirely unknown country to most of us, for we are already familiar with it by journeyings at night. Where do we go when we "sleep"? We are not asleep; consciousness can never become its opposite, unconsciousness. Our bodies assume that appearance, because we are no longer there. We are then in the world that we live in after death, and often meet again, because we are temporarily in the same condition, those whom we falsely call the dead. There are no dead. There is no death, only an ever-increasing and expanding life, and those who are separated from us by passing on are still with us when the night is here and we are free of the house of the body. Sometimes we bring back cloudy, vague remembrances and call them dreams.

Sleep and death have often been compared, but there is this difference between them: when a man sleeps he is connected with his body by a continual flow of life, let us call it a magnetic thread. It acts, too, as a telegraph wire. When someone touches or speaks to him here, back he comes to his body and the man "awakes." But when the man has fallen asleep for the last time, that magnetic cord is severed, return is no more possible, and the little lives which make up that wonderful colony the body, having lost their inner ruler, the co-ordinating power which held them together, run riot on their own account, and bring about the process called disintegration. Perhaps this truth somewhat explains those mysterious words of the Preacher: "Or ever the silver cord be loosed."

When the hour strikes that shall call a man home from the school-house of God's Universe, a peculiar psychological experience is always his. The events of his past life come up before his vision in due order and sequence. All sorts of long-forgotten happenings creep out of the dark, and the long chain of events in all their due significance shine out in true proportion. Quitting the arena of the world's activities, the soul turns on the threshold and beholds the chapter of life now closing, and in that rapid survey understands more clearly all that life was meant to teach him, all that the One Actor would fain have done through him. Religious systems have always inculcated that quiet prayer and loving aspiration should be the endeavour of those who watch beside the bedside of the dying, and rightly so, for that solemn moment should never be disturbed by what is seen to be—when we understand—surely selfish grief. Ah! why should we grieve? "Mors janua vitæ est," and verily it is so. For life on the other side is so much freer, so much wider, so much more vivid, and one of the first sensations of those newly passed over is often a feeling of intense relief and lightness. Tied to an aching, ailing body, we think we are tired and ill, but it is only our bodies. We are never tired, never ill, never old; only the garment of the body suffers those things when injured, or wearing out.

The conditions in which a man finds himself after death are exactly dependent upon the kind of thoughts and feelings he has had during life. As food feeds the physical body, so is the inner man built up by thoughts and feelings, the lower thoughts and emotions bringing about a densification and darkening of the "shining self," the higher qualities making its appearance wonderfully luminous and beautiful. This densification is strikingly produced by the three sins of the flesh, drunkenness, gluttony and sensuality, and by cruelty, worst sin of all, because the sin against the fundamental law of love. Let us take the most unhappy conditions first. Remember that a man is the same man the day after death as the day before, with the same thoughts, the same desires. If he died full of sensual craving, those desires will be still present with him, heightened and not lessened, because the feelings are now working through subtler and more responsive media than the physical organs, but with the physical body he will have lost the instrument of gratification. There burns, therefore, within him the terrible cravings of unsatisfied desire, and seers, observing this, have not inaptly likened this state to the burning in "Flames of Hell." . . . Again, those who on this side of things lived absorbed in purely selfish schemings, will find in the intermediate world, immediately after death, a period of darkness and confusion greeting them. Man's prisons are all self-made, and there is no prison like the dark cell of a narrow mind and a selfish heart. By pain must such a one break his way out, for pain is God's way of teaching him that caring for the good of others is the true path of life, and self-sacrifice, not self-gratification, the law of evolution for the eternal man.

But for those amongst us who lead decent, kindly lives, no such terrible ordeal is in store. Yet even amongst such there is often a temporary period of what is best described as ennui or monotony. For this reason: If on this side a man's interests have been mostly centred around things that have no real significance in life, he will find there is no scope for these upon the other side, and it will naturally take some time before he adjusts himself to truer views. But if his interests lie in the direction of the arts and sciences, a world of enthralling interest opens out before him, for with the added powers belonging to consciousness working in the subtler regions, these things acquire added wonder and delight.

THE MONS VISIONS.

In an interview with Mr. Harold Begbie published in an evening paper, he is reported to have said that he regarded his book, "On the Side of the Angels," as a satisfactory answer to Mr. Machen:—

My book establishes as an unassailable fact that soldiers, on the retreat from Mons, saw definite, enduring, and soul-calming visions. That is a very different thing from apparitions of an hysterical origin.

I hope that my book may help many of the thousands of bereaved people, whose reasons are not clouded by the delusions of materialism, to perceive that the arguments of physical science, of experimental psychology, and of philosophy are all solidly in favour of the thesis that death is only an interruption on the road of conscious experience—and not an end of self-realising entity.

The object of my book is to show that the spirit of man does not at death go out like a match. With all my strength I seek to show that our men fighting in France and Gallipoli do not pass out of the vast universe, but remain living and self-conscious in the tremendous mechanism of creative evolution.

The Rev. G. T. Fielding, writing in a morning journal, describes it as "pure confusion of mind" to accuse those who will not believe in angels visible to the physical eye of materialism. The point is that some persons reject the story of the visions as implying that spiritual forces are degraded to material form. Putting aside how damaging such criticism is to Biblical records of "the supernatural," it is curious that Mr. Fielding does not see that a seer may be exalted to the plane of his vision. It does not necessarily follow that the spiritual has been materialised in order that it may be visible to the physical eye. There is such a thing as exaltation of faculty.

Answering Mr. Fielding in the same journal, Mr. G. F. C. Searle, University Lecturer in Experimental Physics, Wyncote, Cambridge, writes recommending Mr. Fielding to read Dorothy Kerin's little book, "The Living Touch," as containing stories of several appearances of angels:—

Of course it is easy to say that she did not actually "see" anything, but the fact remains that more than once when she had a vision she was instantly healed of severe illness, and that others who were present at the time perceived a wonderful light shining around her.

If he [Mr. Fielding] will show the book to his friends he may find that many more people have had visions than he supposes, and he may come to believe that much of the effective spiritual force at work even to-day comes to men and women through visions.

A pamphlet, "The Angel Warriors at Mons," by the Hon. Ralph Shirley (editor of the "Occult Review") has just been issued by the Newspaper Publicity Co. (price 1d.). It deals generally with the story of the visions.

MAN'S unhappiness comes of his greatness. It is because there is an infinite in him which, with all his cunning, he cannot quite bury under the finite.—CARLYLE.

ANIMAL SURVIVAL.—"Pax" writes that in June last she had a short-haired black kitten which had to be destroyed owing to brain trouble following on an accident. In July she obtained another black kitten, a half-bred Persian, which latterly has taken to playing about as if another kitten were its companion. On the night of the 16th ult., when the Persian was asleep in its box, both "Pax" and her servant distinctly saw the short-haired kitten pass across the white matting of the drawing-room in the bright electric light. "Pax" adds that she was conscious of a sort of astral "blur" over the little form such as she sees over forms when her eyes are closed.

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INFLUENCES.

It is no more than natural that the scientific revelation of a life beyond the grave should have given us, in addition to the central truth, many sidelights on the nature of man. These are its by-products, and like some of the by-products in more material concerns they are of immense value.

Let us take that question of influences. Practical investigation of psychic phenomena has revealed the absolute reality of many of those things which in the writings of such philosophers as Emerson and Ruskin seemed to belong only to remote spheres of life—to be true more in an allegorical than in a literal sense. We learned that the mere presence of some person might set up an obstruction to the manifestation of life and intelligence from the unseen world, that even a thought or an attitude of mind could so disturb and confuse the conditions as to turn what might have been a solemn and dignified service into a farce. That was a lesson in the tremendous reality of the things not seen. Almost equally important was the demonstration that an influence can have no effect unless there is response. There must be not only action but reaction, the agent and the thing capable of being acted upon. In vain is the magnet applied to wood or stone. We learned these things as we learn everything worth learning—by experience. To the dull spirit the fine raptures of an inspired mind are mere madness; the wise talk of the philosopher only meaningless jargon. The tribute we pay to the great soul is an unconscious tribute to ourselves—it needs greatness to recognise greatness—only the god in ourselves knows the god in others. The circle and the séance-room demonstrated the working of the law on high planes and low ones. We learned the necessity for rapport, reciprocity. The powers of the seer and the psychic were seen to be tremendously conditioned by the receptivity and fitness of the circle.

Precisely the same thing has been going on for ages in daily life, but it needed these special and direct evidences of psychic action and reaction to drive the lesson home. For generations sensitive persons had been saying: "This friend draws out the best that is in me; in his (or her) presence I feel natural and can act and speak freely," or "This person closes me up, makes me feel uncomfortable and constrained." In the past confessions of this kind were generally dismissed as freakish fancies. Modern psychology has shown us that they were statements of actual fact, that they described the operation of forces as real

as any of the things we can see and handle with our bodily senses, and infinitely more important. It was a lesson in the chemistry of soul, which, until we began to discern the existence of the soul, had no force or significance. It gave us a key to many mysteries—the strange influence that some men seem to exert over their fellows, the occasional paralysis of that influence when, instead of his accustomed coterie, the man is called upon to deal with a body of persons whose sympathies are hostile or inert. Every popular entertainer can tell of such things, and if he is frank will admit that no small portion of his powers are derived from his audience. In the séance-room the thing shows itself in an intensified form, for here the experiment is more directly concerned with psychic forces—the subtle influences and emanations of mind and soul.

Some time ago we witnessed a curious illustration of the point. At a little gathering of artists and literary folk a man with a remarkable musical gift was entertaining the company with pianoforte improvisations. Just as he was in the middle of a brilliant composition there entered a person who had nothing in common with the company except that he was a friend of two or three of the party. And then the music suddenly flagged and came to an abrupt finish, nor could the musician be induced to continue. He was simply unable to play, he said, while the stranger was in the room. (His friends said that such incidents were not infrequent with him.) Not until the departure of this alien influence did the music recommence. It was a psychic manifestation in ordinary life, and yet (so curious are "life's little ironies") the musician was an inveterate materialist with an undisguised contempt for those spiritual realities which he was continually demonstrating in this way in his own person.

To a large extent this question of influences is beyond our control—our likes and dislikes, our capacity for affecting others or being affected by them are born with us. With the best will in the world some men cannot help depressing their fellows by their very presence, just as others who may be quite indifferent on the matter will unconsciously stimulate all those with whom they are associated. These things "come by nature," but it is amazing to what a degree by training and practice we can develop our powers in this regard. We can by enlarging our sympathies gain a high degree of influence for good over those with whom we come into contact; we can acquire a faculty of response to influences which will be of benefit and equally a faculty of rendering ourselves proof against those personal forces which would otherwise prove depressing and injurious. It is a form of mental training especially important to those who exercise psychical gifts. Without it the most highly-endowed medium is liable to lapses and misdirections. With it, a medium of merely moderate gifts may become valuable and reliable, because he or she will then instinctively reject all false suggestions and impulses and respond only to those which are genuine. Like the properly-tuned "wireless" receiver, such persons will "take" only the messages designed for them, instead of chattering aimlessly under the influence of every vibration, true and false alike.

MUSICAL MEDIUMSHIP AND THE DIRECT VOICE.

A correspondent, writing from Vancouver, B.C., tells of a séance with a medium for the Direct Voice, when the sitter was addressed by her brother on matters known only to themselves, one feature, rather unusual on such occasions, being that the brother spoke in his own "familiar tone of voice." The medium accounted for the lifelike character of the manifestation by the fact that the sitter was herself a medium, her mediumship being of the musical order. This suggests that certain types of mediumship may be complementary to each other.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

VIII.—LEVITATION OVER PLATFORM OF WEIGHING-MACHINE.

In article five the reader will find an account of the levitations of two tables over the platform of a weighing-machine, the object being to discover if there is a downward force upon the platform equal to the weight of the table. I have since carried out two similar experiments for the purpose of throwing further light upon this problem. Altogether I have experimented with four different tables, particulars of which are given below. The tables are numbered one to four, so that the reader may refer back to them when necessary.

TABLE 1.—The ordinary rectangular deal *séance*-table; four legs; surface, 24in. x 17in.; dimensions outside legs, 17½in. x 15½in.; height, 2ft. 5in.; area of surface, 408 square inches; area of base, 271 square inches; weight, 10lb. 6oz. (See experiment 6.)

TABLE 2.—Octagonal bamboo table; four legs; length of octagonal edge, 7½in.; dimensions outside legs, 12in. x 12in.; height, 27½in.; area of surface, 271 square inches; area of base, 144 square inches; weight, 6lb. (See experiment 6.)

TABLE 3.—Bamboo table for holding ornaments. Besides the ordinary surface it has an under leaf for supporting a flower pot; four legs; top surface, 17in. x 17in.; lower surface, 9½in. x 9½in.; dimensions outside legs, 12in. x 12in.; height, 2ft. 5in.; area of top surface, 289 square inches; area of lower surface, 90 square inches; area of base, 144 square inches; weight, 6lb. 4oz.

TABLE 4.—More strictly, a rectangular wooden stool; four legs; surface, 12½in. x 13½in.; dimensions outside legs, 8in. x 8in.; height, 11½in.; area of surface, 175 square inches; area of base, 64 square inches; weight, 2lb. 12oz.

I have already described the method of procedure with tables 1 and 2 (see experiment 6). Exactly the same method was adopted with tables 3 and 4, and I now give the results obtained.

Experiment 16.—TABLE 3.—The levitation was prolonged, quite steady, and at an average height of about 7in. The surface was not level, but was inclined at an angle of about 30° to the horizontal, the lower edge being towards the side of the machine farthest from the medium. When equilibrium was established, the weighing-machine (allowing for dead weight of drawing-board) registered a reaction of 13lb. 6oz. But it was noticeable that the steelyard was a little sluggish, as though there was a side thrust somewhere on the mechanism.

Experiment 17.—TABLE 4.—This levitation was also very good and prolonged, of an average height of 9in. to 10in. The surface was also in this case inclined at an angle of about 30° to the horizontal, the sagging edge, as before, being farthest from the medium. A very heavy reaction was registered on the weighing-machine, and the steelyard was quite stiff. The average reaction (between the weight needed to allow steelyard to rise and that necessary to cause it to fall) was no less than 31lb. 10oz. As soon as levitation was over, the machine instantly regained its normal sensitiveness.

The following tabulation will enable results to be compared:—

Table.	Character of Levitation.	Weight of Table.	Reaction About.
No. 1.	Level.	10lb. 6oz.	10lb. 8oz.
No. 2.	Level.	6lb.	6lb.
No. 3.	Inclined at about 30° to horizontal.	6lb. 4oz.	13lb. 6oz.
No. 4.	Inclined at about 30° to horizontal.	2lb. 12oz.	31lb. 10oz.

In all cases I had plenty of time to make my observations and I believe the results are accurate. With tables 1 and 2 I did not notice any loss of sensitiveness of steelyard while measuring

the reaction, but with table 3 there was some loss, and with table 4 a great loss.

It would seem that when the table is comparatively large, that is, when its surface and base bear some resemblance to the area of the platform, that the reaction is practically equal to the weight of the table, though the height also seems a factor.

A rough comparison may be helpful. The area of the platform is 432 square inches. The areas of surfaces of tables 1 and 2 are 408 and 271 square inches respectively, their base areas 271 and 144 square inches respectively, and their heights 29in. and 27½in., and in each of these cases the reaction is about equal to the weight of the table. In table 3 the area of the under surface (there are two surfaces in this case, and it is reasonable to suppose that it is the lower one upon which the psychic pressure is exerted) is 90 square inches, area of base is 144 square inches, height 29in., and there was a little sluggishness of the steelyard and a reaction about equal to twice the weight of the table. In the case of table 4 (the stool), whose surface area is 175 square inches, base area 64 square inches, height 11½in., there was very pronounced sluggishness of the steelyard and a reaction of about eleven times the weight of the table.

In the case of the stool the obvious stiffness of the steelyard showed that there was friction somewhere during levitation. Accordingly I carefully examined the balancing mechanism of the machine (it was a new one) and I have come to the conclusion that the temporary want of sensitiveness was due to a twist having been applied by the operators to the platform during the experiment. It is to be noted, as mentioned above, that immediately levitation was over, the machine was perfectly sensitive again.

From the above consideration I am obliged to think that most of the reaction, as measured on the machine in the case of the stool, is fictitious and represents the effects due to the twist, and that in the case of table 3 some of the reaction is due to the same cause. And it appears to me probable that if this twist had not been present, the reaction in cases 3 and 4 would have been equal to the weight of the table only.

It remains to conjecture why with the stool there should be pronounced evidence of twist on the platform and none in the case of the large table. After much consideration of the phenomenon I have come to the conclusion that levitation of a table over a raised platform is more difficult than over a level wooden floor. I think also that we have some slight evidence in the friction noticeable in the case of the stool that something in the nature of a "structure" is being used. The preliminary increases of weight registered during the beginning of levitation would also suggest this. Further, the drawing-board on the platform of the weighing-machine is separated from the floor by several inches of metal, which is said to be a bad conductor of psychoplasm. This may not matter much with the larger tables but in the case of the stool, isolated, so to speak, in the centre of the platform, it may be different. The levitation may entail distortion of the psychoplasmic field, which may be the reason for the twist.

THE BIBLE AS ORACLE.

In the course of a letter on this subject "F. K." writes:—

With reference to the recent letter from "V. F." showing how an answer to questions can be obtained by opening the Bible and putting the finger, as impulse directs, upon a page, the only reason why the Bible is the best book to use for a purpose of this kind is that it is full of useful passages and it is easier for a person to believe that he can get an answer in this way, owing to his connecting the result with God and religion. Any book would do if the person trying is quite certain that he is going to get a proper answer. He may couple the belief with the action of God, or the action of evil spirits, it does not make any difference so long as the belief is equally strong. Mr. F. L. Rawson in "Life Understood" has made the scientific position perfectly clear. He puts it in this way, that the subconscious mind knows everything in the material world, past, present and future, and if you can get the conscious mind to vibrate synchronously with the subconscious mind, you know the thing consciously. He gives very interesting experiences of his own, showing that most valuable information from a scientific point of view had been gained by knowing how to think so that the mind works in the above-mentioned manner.

AN ACCOUNT OF THE PSYCHIC TELEGRAPH.

MR. DAVID WILSON ON HIS INVENTION.

(Continued from page 412.)

III.—I will now draw attention to some of the ascertained conditions under which these phenomena take place. A few words as to the construction of this novel telegraph receiver will, perhaps, be of interest.

In its earlier form the apparatus was described in *LIGHT* (April 24th, 1915), as follows:—

It is an easily portable machine contained in a wooden box lined inside with green baize. The parts consist of a copper cylinder, three inches in diameter, which contains a substance discovered after careful experiment to emit an "aura" or radiation essential to the results. This cylinder is fitted into the upper part of the box. Below it is a steel box containing two oscillation detectors of an original type. . . . Beside the steel box stands a dry battery connected up with the detectors and with a small telephone which enables one to hear the sounds produced in the machine—the "makes" and "breaks" of the current as it passes.

In this form the machine, while it certainly received the messages, is to be considered, from a working point of view, very inadequate. However, by the end of July, 1915, by reason of new improvements, it had, in effect, become a new and extremely efficient model.

IV.—In its new form the machine may be thus described:—

(a) The apparatus (apart from the battery, consisting of four Leclanché cells) is contained in an oak box. The point that this box is made of hard wood as distinguished from soft is not immaterial to the proper working of the machine.

(b) This box is lined first with baize, and over that with sheet copper one millimetre in thickness. Between the copper and the baize may be stored, when necessary, certain small quantities of some radiant matter which for the present we will term R1. The dimensions of this interior in the present model (August, 1915) are—height, 12in.; breadth, 12in.; depth, 9in.

(c) In the roof of the interior is bolted what I will call oscillator No. 1. At the present time there is not sufficient evidence to say how this functions. At any rate it depends for its efficacy upon being capable of adjustment by suitable levers to within something less (in the present model) than one-six-hundred-thousandth part of an inch. In the old form I estimated that its minimum amount of adjustment was something over one-twenty-thousandth part of an inch.

(d) From the roof hangs a thermometer, the use of which is essential to the steady working of the machine.

(e) On the floor of the box rests a low enclosed platform of rosewood (12in. by 3in.), in the base of which is enclosed oscillator No. 2; and it is in the adjustment of oscillators Nos. 1 and 2 that while cutting short a message from one seeming intelligence it is still possible to receive messages from others. This part of the apparatus is in an even more elementary state than the other parts of the machine, and I do not feel justified in saying anything very definite with regard to this, so to speak, "tuning" action.

(f) About five inches from the left hand end of the platform and 1½in. from the front is mounted (on the platform) a brass pillar rising to a height of 8½in. above the platform (which is itself 1½in. above the copper floor of the containing box). From the top of this pillar are slung one or more little booms on which are twisted, at about 5mm. intervals, lengths of fine copper wire the lower ends of which spread in radiating fashion from the boom and are fixed along the whole length (12in.) of the under side of the platform. This pillar with its radiating wires I will call the "absorber," but I will leave the mention of its particular function until we come to consider various hypotheses, and in particular that upon which I built the machine.

(g) Then there is the telephone receiver of the ordinary watch type: this is in parallel with

(h) An ordinary milli-ampere meter; and both are in series with

(j) A device which for the moment I will call an inhibitor, since its object is to prevent the flow of what I shall later allude to as psychic force through the entire system.

(k) Now we come to an aluminium double-cone-shaped receptacle, held vertically in a holder (but insulated—electrically speaking—from the holder) which stands on the copper floor at the back of the containing box, and as nearly as possible under oscillator No. 1. The top half of this receptacle contains radium, the lower half contains—

(l) A substance which has several peculiar properties and which resembles, perhaps, more nearly than anything else the emanations of certain metals observed by the late Baron von Reichenbach. I shall have to allude to this later. It forms, together with the radium (in the earlier models the radium was represented by thorium), the vital principle of the machine—in short it is the *Metallic Medium*.

V.—I come now to the second division of our subject, namely, that of conditions.

Of all the conditions essential to the proper working of the machine none is more apparent than that which requires the absence of (a) diffused daylight; (b) coal gas light; (c) light of an ordinary electric glow lamp; (d) light from an oil lamp. It will be noticed that the principal exceptions to this list are sunlight, arc light, and acetylene gas light; but it is a condition precedent that such light (sun, arc, or acetylene) be concentrated into the interior of the machine and *not* diffused on the outside, which means that only arc or acetylene light is available. The mere fact that a great deal of light is reflected back into the room from the polished copper in no way seems to militate against the successful working of the machine.

While the machine will work in darkness its efficiency under these conditions cannot be compared with that which it exhibits when working in a powerful acetylene light. As the result of some three hundred experiments it may be confidently stated that the stronger the acetylene light the more coherent is the working of the machine. I have not observed the effects of light concentrated above twenty thousand candle power. It is of interest to note that the machine will not work even in a perfectly dark room if it is daylight outside.

The acetylene light, whatever may be its chief function, serves, however, two purposes: The heat from it dries the atmosphere appreciably within the apparatus, and raises the temperature. So far as I have been able to observe, 64° Fah. appears to be the minimum temperature at which the machine will work—in the slightest degree. The ideal temperature I should consider to be in the neighbourhood of 84° Fah.

This question of temperature is a difficult one, for it must be remembered that practically it is impossible to have any kind of a lamp in the containing box, not only because of the unsuitable light it gives (unless it is acetylene), but because in any case it burns up the oxygen in the containing box, which alone is fatal to results. Moreover, it is impossible to have the requisite temperature in the cabinet (containing box) if the room is appreciably colder, for the door of the cabinet requires to be open to admit the requisite light. Thus the room itself in which the machine is must be adequately warmed. The apparatus for the psychic telegraph should therefore include a suitable acetylene-gas lamp.

A low or falling barometer discloses a state of things very detrimental to the working of the machine. This question of pressure is an important one because, unfortunately, it admits of no doubt that as regards the neighbourhood of the receiver sufficient rain and barometric depression will stop the machine working altogether. Thunderstorms within, probably, thirty miles or so render the working of the machine very unreliable and erratic.

The copper lining of the cabinet and the absorbers require to be kept highly polished.

When it is desired that the working should, as far as other conditions will allow, be continuous, oxygen should be supplied into the cabinet from a cylinder.

All dust and dirt must, as far as possible, be avoided.

If the cabinet be entirely surrounded by sheet lead the machine will not work.

The vicinity of a large electrical-power station renders the working of the machine unreliable.

The apparatus should *not* be insulated from the ground.

VI.—Now we come to a far more knotty question: Is there

any hypothesis which we are justified in adopting to account for the reception of these extraordinary messages? The circumstances of a great number of these messages may be thus briefly stated.

I receive on the machine a message for a person whom I have never seen or even heard of, whom we will call A. This message bears the signature B and refers to an incident C. When through the instrumentality of other people A's whereabouts are found and the message delivered, A declares that the incident C was only known to two persons, himself and B, who, however, is dead. Now in considering a case of this description we have no great choice of hypotheses. First of all, it is obvious that an intelligent message must be originated by an intelligence. From this conclusion there is no escaping. As regards the identity of that intelligence there are only three hypotheses. Either it is A, or it is B, or it is some person unknown. Now I do not feel competent to adjudicate on the respective merits and demerits of each of these hypotheses, and indeed I prefer to leave it for the present to the reader's individual consideration.

This brings me, however, to what I consider forms the starting-point of all such speculations with regard to these phenomena. In the case under consideration we have an electrical circuit which is opened and closed by some invisible agencies possessing intelligence. Of this there is no doubt when the character of the messages is duly weighed. I will outline as briefly as possible what I have adopted as a provisional hypothesis.

VII.—This provisional hypothesis I base upon the premises that the facts related by Sir William Crookes in the "Quarterly Journal of Science," July 1st, 1871, concerning his experiments with the medium, Mr. D. D. Home, are true in every particular.

I suggest that psychic force as distinguished from an ethereal wave is what actually moves the main oscillator (No. 1). At the same time I further suggest that the operation of this psychic force is brought into being by something, perhaps, in the nature of a very minute wave. For since the machine will not work in an absolutely dark room if it be light outside, there is evidently some force or wave which is impeded by the light—in other words, the machine in the dark room does not of itself contain the ability to work without some stimulating influence from outside. And if we are faced with the possibility of having to consider this influence as being originated at great distances from the machine it is easier to conceive of this influence being of the nature of a wave rather than a flight of actual atoms of some unknown element. It is interesting to note also the fact that messages by the Hertzian wave are transmitted to greater distances by night. Now a fact that should be particularly noted is that those persons who are supposed to emit psychic force (as related by Sir William Crookes in his account of his experiments with the late D. D. Home) may equally be supposed on occasions to *absorb* it. This brings us to the consideration of what I have before described as the "metallic medium."

(To be continued.)

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

DECADENT MATERIALISM.—The day is dawning when the real degenerate will be recognised as the pure materialist who, in denying Spirit, stifles his own soul. He moves through life blind to the terrific forces and marvellous influences of the invisible world which enspheres us, and which affect him even more powerfully than they do the spiritual nature, because, through denial, he is placed in antagonism to the highest, most beneficent influences; and he presents no shield against the malignant ones.—E. A. FLETCHER.

THE CHURCH AND THE "VISIONS."

A CHANGE OF ATTITUDE.

An amusing and instructive episode of the controversy arising out of the "Angels at Mons" is the appearance of the story of the "Angels" in the Parish Magazine of a Yorkshire rector, the Rev. J. F. Howson, who, it is now recalled, expressed his indignation when, some years ago, the Rev. Chas. L. Tweedale, Vicar of Weston, testified to the extraordinary phenomena experienced by himself and many other witnesses in his own house. The rector, it is said, stigmatised Mr. Tweedale's action as deplorable. We hesitated (for obvious reasons) to refer to the matter until there was a reasonable case for the Mons visions, but we may now quote from the letter of "Yorkshireman" in the "Wharfedale and Airedale Observer" of July 2nd last in which, after describing the facts and pointing out the strange inconsistency of the rector's attitude, "Yorkshireman" proceeds:—

Mr. Tweedale testified to things he and his family had experienced in his own house in the presence of a score of witnesses, and on many different occasions, under circumstances rendering mistake or illusion impossible.

Mr. Howson prints in his magazine what has been told him by others, not what he himself has witnessed.

It is all very interesting, and Mr. Howson's and Dr. Horton's letters are a significant sign of the times. They show that the phenomena proving the reality and naturalness of the spiritual world, and the possibility of communication therewith, testified to by the Vicar of Weston and other pioneers, are at last being so attested and evidenced by scientists and investigators in all parts of the world, that the Church can no longer ignore them. The curious thing about it all is that these very matters form the fundamental facts and experiences of the Christian faith, but the Church, ignoring this, has for generations taught its children that such things are either illusions or the works of the devil. I remember the words of a well-known clergyman to me a year or two back. He said, "In a few years, when everybody knows the reality of these things, we shall receive solemn letters from our spiritual pastors and masters calling our attention to them, to things which you and I knew twenty years ago." Ah! well, it is pleasant to see signs of the awakening. Better late than never.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 5TH, 1885.)

The aura or magnetism of an evil action hangs about the place where it was committed for an indefinite period, affecting individuals who may be in a condition to receive it with a desire to repeat the action or commit some similar crime. It is an astral poison given out by a perverted will, and is as tangible and powerful as any Od force or magnetism of an opposite character. As bodies which have lost the equilibrium of health succumb to malarial disease, so do minds or souls unbalanced, more or less insane, or obsessed fall under the influence of the moral malaria whose force has been intensified in some particular locality by the perpetration of an evil action. Proofs of this fact are continually cropping up in Society, which is devastated at certain periods by epidemics of crime, as well as of disease. At this moment Highgate Archway is the scene of a suicidal epidemic, the fifth suicide within the year having occurred upon that spot a short time ago.—From "The Magnetism of Evil."

EVIL SPIRITS.—Spirits are disembodied human beings, and as some of these are bad, there must be bad spirits; the selfish and sordid wake up in the next state as they were; whatever of evil is in them now was developed in them while here. There are many social inducements to continuing in "evil" while here in the body, but I do not see inducements for continuing in it in the other state. There are certainly foolish, frolicsome spirits, but I am not one to call these "evil."—From a Note by Warren Chase.

EACH hath his lofty peak, and on each heart
Envy or scorn or hatred tears lifelong
With vulture beak, yet the high soul is left;
And faith, which is but hope grown wise, and love
And patience, which at last shall overcome.

—LOWELL'S "Prometheus"

A CURIOUS DREAM EXPERIENCE.

REALITY AND FICTION BLENDED.

We find in a recent number of an American contemporary, "The Spiritual Alliance Weekly," a curious instance of a mixed dream, in which an idea born of a quite trivial incident is interwoven with what appears to be a genuine spiritual experience. The narrator, Josephine Haslam, states that one day, being unwell, she was lying on her couch when she was visited by a Mrs. W., a lady with whom she had but a slight acquaintance, who kindly lent her a paper-covered novel by Marie Corelli, on the outside of which was a picture of a young woman holding aloft a lighted torch. After her visitor's departure, the invalid took up the book and read it straight through. That night she dreamed she was walking through a dark passage when a figure came toward her bearing a lighted torch. As the form drew nearer she recognised the young woman portrayed on the cover of the book, and told her so, whereat the girl, with a smile, said, "Perhaps I am she," adding, "Would you like to go out into the world where I live?" "Yes," replied the dreamer, "take me." Thereupon her young guide, motioning her to follow, led the way through the passage and, finally at the end of it, stepped out, saying, "Behold the beauty of the spirit land." The dreamer looked and held her breath with delight. She found herself on the summit of a mountain looking down on a lovely valley bathed in a kind of pink glow. They continued their journey, seeming to pass with ease over miles of country, till finally the girl, to her companion's great reluctance, said it was time to return, and having relit the torch by waving it in the air, led her back through the dark passage. When they had reached the end of it she asked, "Would you like to know my name?" and on receiving an affirmative reply said, "I am Carrie de la Mar. You may tell her so with my love."

Then the vision faded and the dreamer awoke. Some days later she had a second visit from Mrs. W., to whom in returning the book she mentioned that, in connection with the picture on the cover, she had had a singular dream, which she proceeded to relate. Mrs. W. listened with a rather bored air, but her expression changed when the narrator came to the name and the message. "Could I," she demanded, "have by any chance have mentioned that name to you?" On receipt of the assurance that she had not done so—that her friend, till given it in the dream, had never heard the name before—Mrs. W. explained that before coming to America she was governess in the Isle of Wight to a French family named De la Mar, that there were five daughters in the family, the youngest of whom, Carrie, a girl of seventeen, died suddenly of scarlet fever, and that after the funeral the family had closed the house and gone travelling, and she herself had left for the States.

In this connection Hosea Biglow's views on dreams are well worth quoting:—

Our lives in sleep are like some streams that glide
Twixt flesh an' sperrit boundin' on each side,
Where both shores' shadders kind o' mix an' mingle
In sunthin' that ain't jes' like either single;
An' when you cast off moorin's from To-day,
An' down towards To-morrer drift away,
The imiges that tangle on the stream
Make a new upside-down'ard world o' dream:
Sometimes they seem like sunrise-streaks an' warnin's
O' wut'll be in Heaven on Sabbath mornin's,
An', mixed right in ez ef jest out o' spite,
Sunthin' thet says your supper ain't gone right.

NATIONAL UNION FUND OF BENEVOLENCE.—Mrs. Mary A. Stair, of 14, North-street, Keighley, the hon. secretary of the above fund, writes to acknowledge the following contributions for July: F. D. (Birkenhead), £1 1s.; Mrs. Ruth Hey, 3s.; Mrs. Swindon, 10s.; Mr. and Mrs. Fenton, 10s.; Mrs. Ellis (London), 5s.; Mr. Ellis (Buenos Ayres), 5s.; Conference collections and books (Hull), £3 14s. 7½d.; Mr. Rickards, 10s.; Miss Boswell Stone, 5s.; "Lest we Forget," 2s. 6d.; J. Osman, 10s.; Rothesay Circle, £1 15s. Total, £9 11s. 1½d. Mrs. Stair adds: "I wish to thank all these friends for so kindly contributing to the comfort of our dear old workers, and I would like to thank especially the friend who sent £50 through Mr. J. J. Morse (acknowledged on p. 353)."

TRAVELLERS' STORIES FROM THE BEYOND.

From some of the more thoughtful teaching that comes to us from the other side we may infer—and the inference is borne out by reason—that discarnate spirits, possessing no longer physical organs of sight, hearing, and touch to bring them into relationship with material objects and surroundings, must necessarily be unable to describe such objects and surroundings save from their memory of previous incarnate experience or by virtue of very close and sympathetic relations with spirits in the flesh. Yet every now and again we have stories of professed communications from departed relatives and friends which, not content with picturing for us the conditions belonging to their state of existence and which are therefore outside the ken of our merely physical senses, proceed to tell us of vast journeys they have made to other solid material planets like our own, of the physical appearance of the people there and of their material environment—cities, houses, landscapes, &c.—things, in short, which, though far removed in space, belong to our plane of being, not to theirs. An illustration has just been afforded us by the receipt from Mr. E. N. Beecher, of Cleveland, Ohio, U.S.A., of a message obtained in his presence through the mediumship of Mr. George Cole, of the same city, at the house of Judge Marvin Cross of Brooklyn—the said message purporting to be from a lady cousin of the judge, and to give an account of a trip she had paid to the planet Saturn. Everything in Saturn, it would seem, is on a larger scale than with us. The medium height of the people is eight feet, and the temples in which they worship and which are built of beautifully coloured stone, are crowned with vast crystal domes covering an area of two or three acres. Science, mechanics, and the fine arts have reached a state of perfection unknown here. Their language is not in words but in symbols, and though literature flourishes, the arts of printing and writing are unknown; instead they have a sensitive paper which becomes impressed with the language and ideas of the author. Of course if the lady has met in spirit life a former inhabitant of Saturn, she may have got some of this information from him or her; how she could get it direct we fail to see; and in either case the means of comparing sizes and measurements with those of earth would be missing. Mr. Beecher, who has written a poem called "The Lost Atlantis," which has received some favourable notices in the American Press, also sends us a message through the same medium, supposed to be from a chief of the Atlanteans who lived sixteen thousand years ago. We thank our correspondent for his courtesy, but we must confess that to us all such communications have but the interest of elfin romance. They may or may not be true, but it would be idle to take them seriously as there can be no possible check on their reliability.

SOME MORE RADIOGRAMS.

Mr. Wilson forwards the following further batch of messages received by his telegraphic instrument. We are unable to identify any of them:—

1 (No. 164).—August 20th, 11.30 p.m.

To F. M., Salt Lake.—Gee, but this is a sign (?)—From Josiah C.

2 (No. 165).—To B. L. K.—From A. E. K.

3 (No. 166).—Per Branly. Translated.

M. Vleivooren, great good thoughts and loving remembrances. C. Vleivooren.

4 (No. 167).—Per B. Translated from the African.

Dinguwan.—Hail, Umpu and Bulwani i. [Spelling very doubtful.—D. W.] Shout to thy ears that they hunt with the Baas in the great fields.—Umpu and Bulwani.

5 (No. 168).—To Editor LIGHT. Immediate.

Please transmit following per F. Balfour.—To H. H. K. from Mary.

THE reason why people so often disagree in discussion is that they say what they do not think. The things we think are not those which cause differences.—MARK RUTHERFORD.

SIDELIGHTS.

Miss Lilian Whiting is engaged on a tour of Canada, and will travel over the Grand Trunk Pacific Railway, her itinerary being from Boston to San Francisco, *via* Montreal, Ottawa, Winnipeg, Prince Rupert, Vancouver, and Seattle. She travels as a guest of the Railway Company, and kindly promises that if she notes anything of interest to readers of *LIGHT* she will forward an account of it. She returns home *via* the Atchison, Topeka, and Santa Fé Railway (through Arizona, Kansas, &c.), probably late in December.

Under the rather long title, "You can Help to Protect Those at the Front and in the Healing of the Nations," Mr. W. Tudor Pole has, by request, reprinted from his book, "The Great War: Some Deeper Issues," a few of its most helpful and suggestive passages, and issued them in an attractive paper cover at the following post-free prices: Single copies, 2½d.; twelve copies, 2s.; fifty, 7s. 6d. (J. M. Watkins, 21, Cecil-court, W.C.; Andrew Elliot, 17, Princes-street, Edinburgh.) The great source of power, on the importance of which Mr. Tudor Pole lays special stress, is prayer, and by prayer he means not simply supplication to God, but an act that includes "realisation of the Oneness of all life and the omnipotence of divine love."

Having received numerous letters during the past eight months inquiring the reason for its apparent quiescence, Mr. James Lawrence, hon. secretary of the Spiritualists' National League of Defence, writes to point out that the present is not a time for indulgence in religious warfare, and to assure those interested in the work of the League in defending Spiritualists against intolerance and calumny that all information reaching him "is carefully pigeon-holed against the cessation of the present world-struggle, when our defenders will have opportunity to proclaim themselves." He states that several glaring cases are in abeyance, including one of a vicar who has personally canvassed his district to urge parents not to send their children to Spiritualist Lyceums.

The dispute in regard to the angels at Mons leads Mr. Frederick Rogers to recall, in a letter to the "Daily News," an amusing illustration of the credulity of incredulity—the correspondence evoked by the appearance in "Good Words" of August, 1868, of an article signed Pieter Maritzburg, which proved beyond dispute that the Fire of London never took place. Pieter Maritzburg (Mr. Rogers says) was really Thomas Jackson, rector of Stoke Newington and Prebendary of St. Paul's, and the article, which was delightful reading, was just irony from beginning to end, directed against the methods of the German theologians. But a Roman Catholic clergyman wrote and thanked the author warmly for clearing the characters of his fellow Catholics, and a scientific and literary society at the West End solemnly discussed the article and took a vote as to whether there was a Fire of London or not, and the Fire was lost by a large majority. Mr. Rogers adds that he has himself never doubted the possibility of supernatural appearances on the battlefield, but before he accepts the angels at Mons he wants the evidence of someone who has seen them, and up to the present he has not got it. [Needless to say, since Mr. Rogers wrote, evidence in this direction has come to hand.]

MEDICAL TRIBUTE TO HYPNOTISM.

In view of the hostility which hypnotism originally excited in medical circles it is not surprising to find "A Physician" writing in a daily paper of the benefits of hypnotism in cases of shell shock. It is not surprising, because to be spurned on its first appearance and welcomed later as a friend has been the history of most discoveries of benefit to mankind. In the course of the article in question "A Physician" writes:—

The chief task for the doctor who treats these sad cases is to break the despondent, despairing train of thought. The men will sit brooding over their condition, and go on from day to day with no improvement. To take them out of themselves they must be occupied, and the difficulty is to find work which they can do. They are so broken down, physically and mentally, that anything in the nature of real work is out of the question.

Consequently they have to be employed in such simple operations as knitting, making nets, making ornamental pincushions, doing fretwork, and the like. With occupation are combined rest, nutritious feeding, and the use of such medicines as are indicated. Hypnotism has been found very effective, and at some of the military hospitals it is being practised with great success. While in the hypnotic sleep the patients are assured that they are getting better. Although on waking they remember very little of what occurred, they hold and carry this suggestion, which helps them along until the next application of the remedy.

HYPNOTISM FOR LOST MEMORY.

Several instances have occurred in which men have lost all sense of their own identity. Dr. A. Feiling describes as extraordinary case of this kind in which a young bandsman, who was buried in a trench by the explosion of a shell near Ypres, lost his memory for everything that had happened previous to the incident. When admitted to a hospital in London he stated that he did not know his own father or mother, but took them on trust, having been told that they were his parents. He had been home at Winterslow for some time, but did not recollect that he had ever seen the place before. He said he had never seen a bullet, and when taken to church he had no idea what they were doing. Perhaps the most curious feature of this case is that the war had no interest for him. He did not know nor did he care to ask what it was all about. When this man was treated by hypnotism his old personality returned, and he was able to give a clear story of his life from childhood down to the day when the bursting shell at Ypres made a different man of him.

PHANTOM ARMIES OF THE PAST.

THE GHOSTLY BATTLE OF CAVALIERS AND ROUNDHEADS.

Perhaps the most marvellous and, at the same time, well-attested account of apparitions of armies is that cited in Lord Nugent's "Memorials of John Hampden" as being given in a pamphlet printed on January 23rd, 1642, immediately after the occurrence of the events which it records. The scene was Edge Hill, the very spot where, two months earlier, the great historic battle had been fought between the forces of the King and those of the Parliament. After stating that the first appearance of the apparitions was "on Saturday, which was in Christmas-time," the narrative describes what occurred as follows:—

Between twelve and one o'clock in the morning was heard by some shepherds and other countrymen and travellers first the sound of drums afar off and the noise of soldiers, as it were, giving out their last groans; at which they were much amazed, and amazed stood still, till it seemed by the nearness of the noise to approach them; at which, too much affrighted, they sought to withdraw as fast as possibly they could; but then on the sudden, whilst they were in their cogitations, appeared in the air the same incorporeal soldiers that made those clamours, and immediately, with ensigns displayed, drums beating, muskets going off, cannons discharged, horses neighing, which also to these men were visible, the alarum or entrance to this game of death was, one army, which gave the first charge, having the King's colours, and the other the Parliament's at their head or front of the battle, and so pell-mell to it they went. . . . After some three hours' fight, that army which carried the King's colours withdrew, or rather appeared to fly; the other remaining, as it were, masters of the field, stayed a good space, triumphing, and expressing all the signs of joy and conquest, and then, with all their drums, trumpets, ordnance, and soldiers, vanished.

Released from the spell that had held them, the terrified watchers hastened with all speed to Keynton, near by, and there, knocking up Mr. Wm. Wood, a Justice of the Peace, who called up his neighbour, a minister of religion, named Marshall, related what they had witnessed. These gentlemen wisely suspended their judgment on the matter till the following night, when, about the same hour, accompanied by their informants and by all the substantial inhabitants of that and the neighbouring parishes, they visited the spot. There, "about half an hour after their arrival, on Sunday, being Christmas night, appeared in the same tumultuous, warlike manner, the same two adverse armies, fighting with as much spite and spleen as formerly."

No other visitation from the phantoms occurred during the week till the following Saturday when, "in the same place and at the same hour, they were again seen with far greater tumult, fighting in the manner aforementioned, for four hours or very near." They reappeared on the Sunday night, and again on the

next Saturday and Sunday. By this time a rumour of these strange occurrences had reached the King at Oxford:—

His Majesty immediately despatched thither Colonel Lewis Kirke, Captain Dudley, Captain Wainman, and three other gentlemen of credit, to take full view and notice of the said business, who, at first hearing the true attestation and relation of Mr. Marshall and others, stayed there till the Saturday night following, wherein they heard and saw the fore-mentioned prodigies, and so on Sunday, distinctly knowing divers of the apparitions, or incorporeal substances, by their faces, as that of Sir Edmund Varney, and others that were there slain, of which upon oath they made testimony to his Majesty.

LETTERS TO THE EDITOR.

Oahspe and the War.

SIR,—Can any of your readers inform me whether in "Oahspe" the present world-wide conflict is foretold and dealt with, and oblige,—Yours, &c.,

DELTA.

"The Threshold of Consciousness."

SIR,—Your correspondent, "F. V. H.," can hardly be familiar with the meaning of the above term (invented by Fechner). Impressions above and below the threshold have nothing to do with higher and lower thoughts in a religious sense. The noblest or the basest thoughts may equally be either above or below the threshold in the sense in which the term is universally used by psychologists.—Yours, &c.,

CHARLES E. BENHAM.

The Origin of the Soul.

SIR,—Readers of LIGHT must be grateful for the quotation from A. J. Davis on the origin of life, because there are many who, not possessing his voluminous works at home nor the time to go through them, like to know what has been given through him on any particular subject. He is now quoted as an authority. Certainly the revelations deserve to be carefully studied in the attitude of a respectful student. I trust, however, that it is still orthodox to criticise the statements even of such a medium as Davis. I am venturing to disagree with some of his assertions on the origin of the soul.

We shall all agree, probably, that the soul body, which I understand to be the etheric body in which dwells the individual spirit entity, has a beginning, and that this beginning is the moment of the proper union of the positive (male) and negative (female) forces, so that the spiritual (or soul) body and the physical body develop together. Davis's statements are not quite clear to me, but I gather from them that at a certain stage the etheric and physical bodies combined attract and deposit the spirit germ—i.e., "the omnipresent principle of Father and Mother God." I am not sure whether he means that this process is completed before or after birth. "F. V. H." infers that the soul body is the effect of the physical body.

This is where I differ from A. J. Davis if I correctly interpret him. I cannot conceive of any activity in either etheric or physical plane without the "omnipresent Mother and Father God principle" being first in order. The spirit is life. It is this life-spirit, dual in its nature, that attracts, deposits and forms the etheric and physical. I do not think that spirit is a sublimation of the material. On the contrary, I regard primary matter as a condensation, a precipitate or materialisation of spirit. The spirit (or mind) is primordial. This primary unformed spirit (or mind) substance, through which the primordial mind works, evolves the infinitely various and wonderful manifestation of the universe.

I contend that the human positive and negative parental germs contain this "omnipresent Father and Mother God principle." And I repeat the proposition (having dealt with this question elsewhere) that it is at conception both the new spirit ego and the germ of the spirit (soul) body are born. I still await a more natural and rational theory of the origin of individual souls.—Yours, &c.,

RICHARD A. BUSH.

August 27th, 1915.

SOCIETY WORK ON SUNDAY, AUGUST 29th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mr. Percy R. Street delivered a deeply interesting address entitled "The Thinker and the Thought." Mrs. Simpson kindly sang a solo. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Morning, Mrs. Fairclough-Smith gave an eloquent and instructive address on "Development"; evening, a special service for our fallen heroes. We have reason to believe that many received help. Sunday next, see advt. on front page.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. C. J. Stockwell gave an address. Sunday next, at 7, Mrs. Neville, trance address followed by clairvoyant descriptions.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. G. R. Symons delivered helpful address. Sunday next, 11 a.m., service and circle; 7 p.m., service. Thursday, at 8, service and circle. One evening each month entirely devoted to clairvoyance.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mrs. Podmore's address on "Hope," and her subsequent clairvoyant descriptions, were much appreciated. Sunday next, Mr. J. C. Thompson, address.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Very good addresses by the Lyceumists, together with musical items. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. F. G. Clarke (vice-president), address; 3 p.m., Lyceum. Tuesday, public circle, 8 p.m.; also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Addresses and clairvoyance by Mrs. Mary Gordon. Sunday next, at 11.15 and 7, Mr. Percy Scholey. Tuesday, at 3 and 8, Mrs. Curry, clairvoyance. Thursday, at 8, public meeting.—F. V. C.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Address and clairvoyance by Mrs. Webster. Sunday next, 11.15 a.m., answers to questions; 7 p.m., Mrs. Sutton, address and clairvoyance. Friday, at 8, public meeting. September 17th, Mrs. Neville, auric readings.—F. K.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, well-attended circle; afternoon, Mr. Brooking conducted the Lyceum; evening, Miss Morris spoke on "Faith." Sunday next, 7 p.m., address by Mr. Tayler Gwinn. Monday, at 8, "The Mental Body," lecture by Mr. C. A. M. Goodwin.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. Bailey gave an address and Mrs. Ball helpful messages; evening, address by Mr. G. T. Brown. Sunday next, 11 a.m., Mrs. Mary Gordon, address and clairvoyance; 6.30 p.m., Mrs. John Checketts, address, "Loneliness."

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Alice Jamrach gave an address on "Death, and After," and many descriptions, to a large audience. Miss Bolton sang a solo. Sunday next, 7 p.m., Mrs. Bryceson and Mrs. Longman, address and descriptions. Circles: Monday, 8 p.m., public; Thursday, 7.45 p.m., members only.—N. R.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Neville addressed a very large audience on "Is Life Worth Living?" and gave clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Clempson, address and clairvoyance. September 12th, Mr. Symons. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Stott, clairvoyance by Mr. Abethell; evening, Mrs. M. E. Orłowski gave an address and descriptions. Sunday next, 11.30 a.m., usual meeting; 7 p.m., Mrs. Miles Ord. 9th, 8.15, Mrs. Mary Gordon. 12th, 7 p.m., Mr. R. Boddington. 18th, 7.30, Invitation Social.—T. G. B.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. Horace Leaf, address on "Death," also clairvoyance. 25th ult., Mrs. Webster, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mrs. C. Irwin, answers to questions and clairvoyance; 8.30, public circle. 8th, Mrs. Maunder, address and clairvoyance.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Afternoon, open session of the Lyceum, when Mr. Selfe (Plumstead) addressed the children, and Mrs. Hayward presented prizes; evening, short addresses by Mrs. Hayward and Messrs. Tace and Connor, and clairvoyant descriptions by Mrs. Hayward. 26th ult., Mr. Connor, address; Mrs. Connor, clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. and Mrs. Hayward. 9th, several speakers. 12th, Mrs. Maunder. 19th, Mrs. Pulham, clairvoyance.—A. T. C.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. L. I. Gilbertson, of London. Clairvoyance by Mrs. Letheren.—E. F. TORQUAY.—Trance address by Mrs. Thistleton, followed by clairvoyant descriptions.—R. T.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Mrs. Farr gave addresses, followed by clairvoyant descriptions.—P.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Maunders delivered an address on "Ways of Salvation," and gave clairvoyant descriptions.—N. D.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address, subject, "Look Out." Master Edgar Donohue presided and gave clairvoyant descriptions.—J. W. M.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. A. Boddington gave an address and clairvoyant descriptions. Large after-circle.—W. P. C.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address by Mr. Richard Boddington; soloist, Miss Roberts. 28th ult., address by Mr. Lonsdale.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning and evening, addresses by Mr. W. H. Evans, of Merthyr Tydfil. Clairvoyance by Mrs. Bewick, of Cardiff. Other usual meetings.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mrs. L. Lewis gave an address on "The New Awakening," followed by clairvoyant descriptions.—V. M. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Tayler Gwinn gave an interesting address on "Infinite Variety," and two solos were admirably rendered by Miss March.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Morning, Mr. P. R. Street gave an address on "A Wealth of Greater Promise"; evening, Mr. Deadman on "A Man in the Making." 30th ult., Mrs. Mason, clairvoyance and psychometry.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Meeting conducted by Mr. Arnold. Mrs. Dennis delivered an address on "What Think ye of Christ?" followed by clairvoyant descriptions; soloist, Mrs. Peace.—E. E.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. James Newby spoke on "The Magic Power of Kindness" and "Making the Invisible Visible," and gave psychic readings. Monday, Mr. Newby, address and clairvoyance.—E. B.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Addresses and clairvoyant descriptions by Mr. Powell, of Merthyr Tydfil. Morning subject, "The Reality of Spiritualism"; evening, "Some Objections to Spiritualism." Large after-circle in the evening.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, interesting address by Mr. Lund; descriptions by Mrs. Lund. 23rd, ladies' meeting, address and clairvoyance by Mrs. Alice Jamrach. 25th, address and descriptions by Mr. Wright.—E. M.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service (a cordial welcome is extended to everyone to attend these services); afternoon, Lyceum; evening, a trance address, "The True Essence," also readings, by Mr. A. H. Sarfas; anthem by the choir.—S. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Frank Blake, President of the Southern Union, gave good addresses on "Environment" and "Human Life and Psychic Science," following each with good clairvoyant tests; afternoon, Mr. Blake conducted a séance on behalf of the church debt reduction; good results accrued. 25th ult., public circle, at which Mesdames Gutteridge and Farr and Mr. Abbott assisted.—J. McF.

NEW PUBLICATIONS RECEIVED.

"A Call to Women: or, Woman's Part in the Great World Conflict." By BAERAMI. Paper cover, 2d. net. Garden City Press, Letchworth.

"Character Readings from Birth-Dates." By ELEANOR KIRK. New Edition. 1s. net. C. M. Dobson, 146, Kensington High-street, W.

CHILDREN'S OUTING.—Mr. Percy Smyth, leader of the Battersea Spiritualist Lyceum Church, writes to thank LIGHT for publishing the church's appeal for funds on behalf of the usual summer outing for the poor children attending the Lyceum, and to acknowledge with gratitude the receipt of the following donations: Mrs. K. Fulcher, 2s. 6d.; Mr. J. Osman (Poole), 2s. 6d.; Mrs. Vesel, 1s.; "Wellwisher," 2s. 6d.; Miss Morris, 1s.; Mr. Hough, 5s.; Battersea Friends, 1s. 6d., 1s. 3d., and 2s.; Mr. Goodwin, 2s. 6d.; Mrs. Boddington, 2s. 6d. Total, £1 4s. 3d. Mr. Smyth adds that the outing was held on Saturday, the 28th ult., at Bostall Woods, when a party of forty-two had a most enjoyable day.

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Syllabus of Contents.

INTRODUCTION.

Difficulties in the way of the investigation.
Divergent results of investigators.
Attitude of public opinion represses publication.
This results also from the nature of the facts themselves.
The Intelligent Operator has to be reckoned with.
The investigator has little choice in the matter.
The higher phenomena are not susceptible of demonstration by the scientific method.
The gates being ajar, a motley crowd enters in.
We supply the material out of which this is composed.
No necessity to have recourse to the diabolic element.
Neglect of conditions proper for the investigation.
Agencies other than those of the departed.
Sub-human spirits—the liberated spirit of the psychic.
These have had far more attributed to them than they can rightly claim.
Specialism in Spiritualism.
Religious aspects of the question.
Needs of the age.
The place of Spiritualism in modern thought.

THE INTELLIGENT OPERATOR AT THE OTHER END OF THE LINE.

Scope of the inquiry.
The nature of the Intelligence.
What is the Intelligence?
Difficulties in the way of accepting the story told by the Intelligence.
Assumption of great names.
Absence of precise statement.
Contradictory and absurd messages.
Conditions under which good evidence is obtained.
Value of corroborative testimony.
Personal experiences—
Eleven cases occurring consecutively, January 1 to 11, 1874.
A spirit refusing to be misled by a suggestion.
A spirit earth-bound by love of money.
Influence of association, especially of locality.
Spirits who have communicated for a long period.
Child-spirits communicating: corroborative testimony from a second source.
Extremely minute evidence given by two methods.
A possible misconception guarded against.
General conclusions.
Personal immortality.
Personal recognition of and by friends.
Religious aspects.

APPENDIX I.—On the power of spirits to gain access to sources of information.

APPENDIX II.—On some phases of Mediumship bearing on Spirit-Identity.

APPENDIX III.—Cases of Spirit-Identity.

- (a) Man crushed by steam-roller.
- (b) Abraham Florentine.
- (c) Charlotte Buckworth.

APPENDIX IV.—Evidence from spirit-photography.

APPENDIX V.—On some difficulties of inquirers into Spiritualism.

APPENDIX VI.—Spirit-Identity—Evidence of Dr. Stanhope Speer.

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Some of the Contents.

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Philosophical Spiritualism.
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The Directing Agency.
Conditions of Public Association.
Spiritualism deals with Vexed Questions.
Unity in Multiformity.
Lessons of the Past.
Objectional Modes of Demonstration.
Exposures of Fraud and their Effect.
Lessons of the Future.

SPIRITUALISM IN SOME OF ITS RELIGIOUS ASPECTS.

Judaism and Jesus Christ.
The World at the Birth of Christ.
John the Baptist and his Message.
The Mission of the Christ.
Modern Christianity and Modern Spiritualism.
Objections Then and Now.
Bible Miracles and the Phenomena of Spiritualism.
Spiritualism is not Necromancy.
Spirits not all Trickery or Evil.
The Devil, his Genesis and Growth.
On Spirit Communion, and the Biblical Warrant for it.
Appeal to Bible Students.
Spirit Teaching.
The God Idea.
Man's Duties to Himself, his Race and to God.
Man's Future Destiny: Punishment—Hell, Reward—Heaven.
The Old Creed and the New.
Religion and Science.
A Practical Religion.
Loss and Gain by the New Creed.
Scepticism.
The God Man and the Typical Man.
Resurrection of the Body. The Gain Great, the Loss Little.

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NOTES BY THE WAY.

Professor J. H. Morgan has observed a fact to which many old campaigners can testify as a matter of personal experience—that most soldiers go into action not singing hymns but swearing. But as a recent writer on the subject remarked:—

There is no thought of impiety in the language. When the nerves are dragged tight it may be a hymn, it may be a volume of oaths that comes up from the subconscious self. There are times of stress when the greatest criminal will shout prayers, and a saint will, with no consciousness of wrongdoing, swear volubly, both bringing forth from a long-locked chamber some long-forgotten phrases.

The writer referred to proceeds to illustrate the curious freaks of the subconscious self by a reference to a pious poetess of Victorian days, whose language when under strong emotional stress was of the profane order. Amanda Jones, the American poetess, in her "Psychic Autobiography," gives a somewhat similar instance of an American revivalist—a woman—who in her religious exaltation was "taken up" by a policeman as being either drunk or crazy. She was released when found to be a leading Methodist; but the officer asked how he could be supposed to know she was religious, considering the way she had sworn at him!

"Visions, Previsions and Miracles in Modern Times," by E. Howard Grey, D.D.S., is a book which makes a peculiarly appropriate appearance at the present time when the reality of prophecy, vision, and miracle is a matter of public controversy. It is a book for the general reader as well as for the student of psychic evidences, and covers a great deal of ground in an attractive way by reason of the multitude of cases of verified vision, fulfilled prophecy and established "miracle," which are introduced to illustrate the author's argument. It is evident that the volume is the outcome of wide study and research, for the author brings together examples of phenomena from many countries and in many periods—examples that will be new even to some of those fairly conversant with the literature of Spiritualism. Mr. Grey writes clearly, and his citations are apt and effective. There are some minor flaws. "Phenomena," for instance, is plural, not singular, and such sentences as "Another *phenomena* is related by the Rev. Simpson" are regrettable. "Rev. Moses," "Rev. Peden," "Rev. Whitefield," "Rev. Irving," are very inelegant abbreviations of the names of clergymen. These are trifling defects, but they become important in the hands of the hostile critic of psychic evidences who, being unable to controvert an author's facts, is apt to attack his literary shortcomings.

On the side of prophecy Mr. Grey finds some valuable material in the predictions of Commander Marion, the French mystic, scholar and soldier, the prophet of the French Revolution, and Peden, the Scottish divine. The history of these men alone is sufficient to establish the reality of prophecy in modern times, but our author draws copiously on other examples. Peden was not only a prophet; he had that telepathic gift to which we referred recently in connection with the case of the natives in Natal who knew of the death of their old employer, a soldier at the front, on the very day on which it took place seven thousand miles away (p. 385). Peden, forty miles from Bothwell Brig, knew of the rout of the Covenanters on the fatal June 22nd, 1679. "I will not preach to-day," he said, "for our friends are fallen and fled before the enemy at Hamilton; their blood is running like water." Mr. Grey's appeal to the history of the French Revolution and of the Scottish Covenanters for examples of verified prophecy is thoroughly justified by its results. On the question of "miracles" he relies mainly on modern evidences, and gives several well-authenticated instances of psychical phenomena in connection with D. D. Home and many other mediums. The book contains a preface by Mr. J. J. Morse, and is published by L. N. Fowler and Co. (5s. net).

* * * *

A holiday-making correspondent, weather-bound in the West, writes that whenever he is eagerly expecting anything he is sure to be disappointed if his mind persistently dwells upon it, while if his thoughts are not occupied with it his hopes are generally realised. He notes, also, how difficult it is to discard a small article that is habitually carried. If you decide no longer to allow it pocket-room it will make a point of obtruding itself upon your notice, from all sorts of unexpected places, as if to remind you of your fickleness. Some things, on the other hand, are difficult to keep, they are for ever going astray and only a temporary possession of them seems possible. Then our correspondent recalls that whenever he visits a certain town it generally rains; he has not kept a record of the wet days, but he feels sure that they greatly exceed the dry ones. He wonders if there is some subtle connection between atmospheric conditions and volition. Then he turns to a consideration of the relative values of things and the pursuit of ideals, and he recognises that it is the attitude towards life that counts, that the leisure that appears so attractive from behind the desk or counter has no existence apart from work, and that the ideal cottage is as much a matter of resolute contentment as of construction or situation. Our correspondent's letter is a curious blend of psychology and self-introspection. It suggests the psychic temperament struggling to free itself from an atmosphere of vague suggestion and intuitional uncertainty.

* * * *

"Modern Spiritualism, in spite of its faults and weaknesses, has been a tremendous power for good in the world during the last half century. . . . It has over-

thrown orthodox opposition, convinced scientific scepticism, and firmly established the two great facts of spirit life and spirit return, in the minds of a vast majority of civilised and cultured peoples." So writes Mr. Ervin A. Rice in his interesting little book, "Why Are We Here?" (Chicago: P. F. Pettibone & Co.). The author deals with the whole of life's span, and aims, by means of excerpts from various sources, at presenting an harmonious philosophy. His views are in favour of a "higher or independent" mediumship in which man is "an active, intelligent factor," as opposed to the more usual or subjective mediumship in which he is "a passive instrument." He looks on the single life theory with some disfavour as compared with that of "successive embodiments," which he is careful to explain is a different conception from that of reincarnation as accepted by the Theosophists:—

We are here for unfolding our souls through experience, and every soul must "work out its own salvation." There is no other way. There is no short cut to the goal. It may be postponed and progress may be retarded, but time is long and eternity is sufficient to bring every soul out of the depths into its divine inheritance.

Whether or no one agrees with all the matter put forward, there is at any rate much food for thought in these interestingly-written pages, while the whole tone is optimistic and uplifting.

AN ACCOUNT OF THE PSYCHIC TELEGRAPH.

MR. DAVID WILSON ON HIS INVENTION.

(Continued from page 429.)

VIII.—Now for the moment let us suppose that the many alleged phenomena called materialisations have actually taken place. Let us suppose, further, that (as has been stated by a variety of people) these materialisations have appeared to the beholder to have commenced apparently by the presence of a slight vapour which seemed to undergo a process of condensation, becoming apparently more opaque and solid. Once more, let us suppose that this slight vapour may be merely another form of what we call "aura." We have not presupposed that which is *a priori* impossible, but rather something which actually fits those very few and slender facts which we have. It has been observed on the Continent that some clairvoyants, if afforded the opportunity of observing the process of this so-called materialisation in the person of another medium, give independent accounts agreeing very much as regards the principal characteristic—namely, that the aura of the "materialisation medium," from resembling a pale violet flame emanating from different parts of the medium, comes gradually to assume the appearance of those materialisations, photographs of which are to be found in Professor Schrenck-Notzing's latest book on this subject. This violet aura, I have observed, however, is not confined to the human medium but may be found in the neighbourhood of certain elements.

So far as I am aware, the late Baron von Reichenbach never recorded the observation of a violet aura except in the case of titanium, which he described as "brilliant red passing to violet," a description of which I can in no way gain confirmation. That the Baron never observed this aura from the hands or bodies of his sensitives is not to be wondered at when it is considered that probably this violet aura is confined amongst human beings to those who are termed mediums. Now it is interesting to note that if the violet aura from the *metallic medium* to which I have referred is subjected to the scrutiny of what I may call a Reichenbach sensitive it is observed to undergo a transformation until finally a similar appearance to that of the Schrenck-Notzing phenomena is attained, and that, moreover, after a while, the process is reversed and the former violet aura continues as before.

IX.—If the reader will refer to Baron von Reichenbach's sixth treatise in his book on Physico-Physiological researches he will find there a list of substances tabulated with the colour of

their respective auras. The Baron appears to have observed that while most metals seemed to have a luminous red glow they also gave out a kind of flame (the aura) of different colours according to the kind of metal.

The statement that most metals viewed by a sensitive have a red glow I am unable to confirm in the slightest degree. But with regard to the various colours of the aura of different substances I can confirm his observations in six instances. At the risk of becoming wearisome to the reader I must go into this matter a little more fully, for this question of aura is a vital one in considering the new *metallic medium* itself which, as I have said before, is the vital principle (as I believe) of the machine.

One by one, through a period of several years, I have been able to get something less than thirty elements observed after the manner of Reichenbach (although by different methods), with the results tabulated as follows:—

Element.	Atomic Weight.	Colour of Aura.
1 Carbon (C) ...	12 ...	Red.
2 Oxygen (O) ...	16 ...	Red.
3 Magnesium (Mg) ...	24.32 ...	Orange-red.
4 Aluminium (Al) ...	27.1 ...	Orange.
5 Silicon (Si) ...	28.3 ...	Orange.
6 Phosphorus (P) ...	31 ...	Orange.
7 Sulphur (S) ...	32.06 ...	Orange.
8 Potassium (K) ...	39.15 ...	Orange.
9 Iron (Fe) ...	55.9 ...	Yellow.
10 Nickel (Ni) ...	58.68 ...	Yellow.
11 Copper (Cu) ...	63.57 ...	Yellow-green.
12 Zinc (Zn) ...	65.37 ...	Green.
13 Palladium (Pd) ...	106.7 ...	Blue-green.
14 Silver (Ag) ...	107.88 ...	Blue-green.
15 Tin (Sn) ...	119 ...	Blue-green.
16 Platinum (Pt) ...	195.2 ...	Blue.
17 Gold (Au) ...	197.2 ...	Blue.
18 Mercury (Hg) ...	200.6 ...	Blue.
19 Lead (Pb) ...	207 ...	Blue.
20 Bismuth (Bi) ...	208 ...	Blue.
21 Radium (Ra) ...	225 ...	Blue-violet.
22 Thorium (Th) ...	232 ...	Blue-violet.
23 Uranium (U) ...	238 ...	Blue-violet.

On looking through this table the reader will immediately perceive a very interesting fact, namely, that the auras of the elements progress from red to violet in the order of the atomic weight of their respective elements. In other words, the nearer the aura of an element is to violet the higher is the atomicity of that element—e.g., carbon: atomic weight, 12, aura red; aluminium: 27.1, orange; copper: 63.57, yellow-green; platinum: 195.2, blue.

The results in regard to copper (Cu) were not regarded as definite until more than six hundred experiments had been made.

It will be noticed that one aura is missing—that which appears violet.

Now the question arises as to how the aura of a so-called "medium" differs from that of an apparently normal individual. I have observed that the aura of a "medium" or sensitive in all the cases I have come across contains more or less violet in addition to the usual red tinged with orange which seems to me to be common to everybody. Nor is this a matter for surprise when it is considered that the elements composing the human body are mostly of low atomic weight and should therefore, in accordance with the separate observations on the metals tabulated above, show a red aura, tinged at the most very slightly, if at all, with orange.

Now the question arises: What is in the body of the medium which occasions this violet in the aura?

I think the reader will have now perceived how at length I came upon the track of the *metallic medium* which, in common with the human, exhibits the phenomenon of a violet aura. Up to the present it has been universally considered that the "psychic force" by which spiritualistic phenomena come about was solely resident in the bodies of certain individuals called "mediums." I venture to suggest that the time has come when this proposition must be reconsidered.

For those who are interested in psychic phenomena I will state:—

- (a) What my *metallic medium* has done.
- (b) What others have observed.

In the course of receiving the messages up to date I should estimate that it has dissipated, in working the main oscillator (No. 1), a force equivalent in the total to a weight of something over two tons.

Some persons have declared that issuing from the metallic medium they have seen (1) flames, (2) a whitey grey haze, (3) a thick white substance. Can it be that this last is the white substance photographed by Schrenck-Notzing?

Considerations of space prevent me from going more fully into this question of the *metallic medium*, otherwise my notes would be of the length of a small book; so I must refer the reader (if by this time he has not had more than enough of the "aura") to my full notes on "the preliminary search for the *metallic medium*." Suffice it to say that it (the *metallic medium*) has one advantage, or rather two, which occur to me at the moment.

(a) While it is commonly known that the human medium suffers great prostration after the exercise of his powers, the *metallic medium*, though it also certainly seems to require periods of rest, as certainly has greater powers of endurance.

(b) While the aura of the human medium is only visible to some sensitives, the violet aura of the *metallic medium* when present has been clearly seen by everyone to whom I have shown it. At the present stage it is very elusive, however.

This question of the recuperation of the *metallic medium* is to me an extremely interesting one, but I must leave it to touch upon some other necessary points before finishing these notes.

I may add that out of four hundred trials upon removing the *metallic medium* the machine stopped its reception of messages as follows: Upon 227 occasions (upon the removal of the *metallic medium*) the machine stopped in less than ten seconds. Upon 142 occasions it stopped in less than fifteen seconds. Of the remaining thirty-one occasions, on twenty-five it stopped under the half minute, and on six under one hour.

It should be remembered that the *metallic medium* does not in itself send the messages, as I understand it. It seems to me to be only the reservoir of a force which has to be called into action by something else. Viewed thus, as perhaps only a kind of reservoir for the psychic force, it may be regarded as the vital principle of the machine but not of the entity which originates the message. I shall hope to show grounds for believing that the real source of the message is to be found in another agency acting at a distance (possibly immense) from the cabinet. This brings me to a few notes upon those parts of the apparatus which I have called "absorbers."

X.—I may say that in the old model of the machine probably the cylinder of copper (in addition to containing the M.M.) itself fulfilled the functions of an "absorber." Now, however, as I have explained, these "absorbers" consist of fine wires either radiating from a minute boom or stretched upon wire frames and suspended from a small brass pillar. The following experiment should be noticed. The cabinet containing all the various parts, together with the four batteries and the acetylene gas lamp and generator, was placed on a large table. The table was then covered in completely with metal netting both top and bottom and on every side. It was found, as the result of numerous trials, that under these conditions the machine refused to work, but directly the wire cage was opened (even if only on one side) the machine resumed its work. I stated in an earlier section that the machine would not respond if entirely enclosed in lead sheeting, but this only applies if the "absorbers" themselves are surrounded by the metal.

The "absorbers" may be erected twenty feet away from the main oscillator (No. 1) and the *metallic medium*, which may themselves be enclosed by metal screens. This, provided the "absorbers" are freely exposed, at least on one side, does not affect the working of the machine. It should, however, be noted that when the "absorbers" are distant a relatively large cable is required to connect them with a point situated in the immediate vicinity of the *metallic medium* and the main oscillator.

There is one fact which appears to me to be very significant, and that is that "absorbers" of varying degrees tend to produce messages in particular languages, e.g., what I call Absorber 1, type A, generally produces messages in the English language (excluding foreign messages translated into English), but never,

so far as I have observed, in Russian, or even in English if concerned with such affairs as would lead one to suppose that the sender was in Russia. On the other hand, over ninety per cent. of the messages and fragments received when the heavy "Absorber" 2, type D, was used appeared to have a very distant origin. The following I give as an example:—

August 10th, 2.20 a.m. No. 162.

"Translated for transmission by Tani. To Kurator [? Curator—D.W.], Imperial University, Tokyo . . . Professor Tsuhoi [or Tsaboy], Council Anthropological . . . piece of headwear . . . helmet from hill Atago, digged beyond seven hundred years as before thought but beyond years a thousand old. So also the stone cut pieces with the implements . . . Satoh [or Sayo]."

XI.—And now I come to the end of this preliminary sketch of the machine which has come to be known as the "Psychic Telegraph." I have said very little because I am but at the beginning of what I perceive will be a long and arduous inquiry, and the less that is said the less there will be afterwards to unsay. It goes without saying that I make no claim to offer any opinion as to the origin of the messages, my business being, as I understand it, not to offer opinions but to record, as carefully as possible, facts. When I have indulged in the luxury of an hypothesis it has been for the sake of getting some idea as to the best direction in which to experiment.

In my humble opinion those who assume that the case for survival after death receives any additional support from these messages assume at the same time a very grave responsibility. Personally I deprecate exceedingly any attempt to prejudge this question—so rash is it to jump to conclusions.

To the reader who is not a Spiritualist I will be more frank. These messages must come from somewhere, and must fall under either one or all of three classes, namely:—

1. Those who are living.
2. Those who have lived but are dead, and
3. Those who are about to live (if such there be).

One is not justified in believing that these messages come from any but those in class 1, merely because they purport to come from those who have died.

And as for internal evidence, there can be no evidence which cannot be explained by the doctrine of telepathy present or deferred from the minds of living persons.

In all these matters, however, one thing is discovered both surely and with certainty—that our ignorance is appalling and abysmal.

DAVID WILSON.

Westgate-on-Sea.

August 12th, 1915.

TRANSITION OF MR. HENRY CROOKES.

We much regret to learn that Mr. Henry Crookes, A.R.S.M., F.C.S., the eldest son of Sir William Crookes, O.M., the President of the Royal Society, passed over on August 28th, in his fifty-seventh year. As an analytical chemist he was distinguished as being the discoverer of "Crookes' Colloids," a now world-famous solution of metals of inestimable value, used in the destruction of certain hostile bacteria.

As a boy of fourteen, Mr. Crookes was a witness to many of his father's experiments in the 'seventies with D. D. Home, Florence Cook, and other psychics. We are under the impression that with him disappears the only living eye-witness of those remarkable manifestations of Katie King except the venerable scientist himself and his wife, who is still living.

It is worthy of note that Henry Crookes and Paul Ehrlich, the discoverer of salvarsan, or 606, passed over within a few days of one another. Their studies were directed to the same object. It was claimed by Crookes that his colloids effected the same results as salvarsan, but left behind none of that drug's too frequent devastating effects. Ehrlich was three years older.

We desire to express our sincere sympathy with Sir William and Lady Crookes and the relatives and friends of the deceased in their bereavement.

SPIRIT IS CREATIVE.

Creative power is a property of spirit; and wherever intelligent creation exists it is an indication of the presence and activity of spirit. The essence of creation consists in the rendering objective of a preconceived subjective idea. Creation proceeds on these lines wherever we meet with it. But it is only by the study of spiritual science that the fact can be grasped. Spirit may be said to exist in three primary states between which, as is the case in all natural classifications, there is no line of demarcation, one class merging into the other by minute and indistinguishable gradations. These three states may be considered as typified by pure spirit as exemplified by the Creative Deity who "said 'Let there be light' and there was light." The second state is spirit in progressive condition and unencumbered with a material body, who creates by the means of the occult forces of Nature; and the third spirit is incarnated as man, who renders his conceptions objective by the use of physical forces.

Whoever produces any new object creates it, and whether it be the Deity or man, the *modus operandi* is on the same plan, the difference being only in the means employed. First, the spirit conceives an idea, and by its will then renders that idea subjective. In the case of pure spirit this will is able to do it of itself. It wills, and what it desires is immediately effected. The second class of creating beings may be considered as exemplified by those who produce flowers and other objects at séances. Their will is not sufficiently powerful to be able to create of themselves; they are not yet pure, but only in a progressive state, and are still, to some extent, trammelled by earthiness, or materiality. And, therefore, they have to call to their aid the occult forces, and, in fact, do make use of the emanations of the sitters and medium, and the magnetic, or psychical current generated by a chain of persons. Their *modus* is as follows: Their spirit conceives an idea which is then projected on the astral light and is to them perfectly objective, and is already a creation on the astral plane; but in order to cause it to assume objectivity to us it is necessary to materialise it. And this they do by directing according to their will the forces generated by the circle; and, thus, in some way known to them they cause matter that exists in solution in "space" to be precipitated into the image already existing in the astral light. Passage of matter through matter has this same explanation, only first of all the matter of the object to be transmitted has to be dissolved in "space." And when this is accomplished the same matter, as a rule, is transmitted through the air (probably in a continuous stream) to the astral image to be materialised.

The third class of creating beings—spirit incarnate in the flesh—is unable to render its conception objective, except by great labour both mental and physical. Here we see the hindering and clogging nature of matter. The spirit is so dulled that it is with great difficulty that it forms a perfect idea of the object it wishes to create. The man has to think over it and ponder, and slowly and by degrees it perfects itself, and only after months of reflection does he see before him the image, or astral picture, of his completed idea. Having at last arrived at this stage, he cannot render it objective without drawings and models, and slow building-up of part after part by physical, manual labour. Hence will is the creative force of objective Nature; it is the prime mover of all forces and materials required in the production of every object under the sun. The conditions under which it acts vary to infinity. As there exists every grade in a gradual chain of conditions under which will acts, from the lowest animal that possesses it up to the Divine Creator Himself, so does the facility with which creations occur vary. The spirit conceives the idea; the will determines to render it objective, and sets in motion the requisite forces according to the freedom, or otherwise, with which it is able to operate.

H. B. P.

THE attention of Scottish readers is called to the series of lectures to be given by Mr. J. Hewat McKenzie at Glasgow on September 23rd and 30th, and in Edinburgh on September 28th, October 5th, 12th, and 19th. Further particulars will be found in the advertisement on the front page.

THE OMEN OF THE SWORD.

In an article entitled "Omens and Warnings of the War," in the current issue of "The Occult Review," Miss Phyllis Campbell tells the following curious story:—

On May Day, 1914, I travelled as far as Metz with a young English Officer of Engineers—one of a party invited by the German Emperor to make a tour of the German fortifications and battlefields of the Provinces conquered in 1870. He was a gay, handsome, manly boy of twenty-three or four, brimming over with the high spirits natural to immense physical vitality—yet with an underlying seriousness that is so remarkably evident in all men who have had an English public school education—the result I believe of their religious training, scanty as it seems. We were passing a grass-grown earthwork high over the waters of the Meuse, when he suddenly pointed it out to me, and said with a curious solemnity: "See that?—my grandfather was killed there in 1870."

"With the Germans?" I asked rather superfluously.

"No fear!" exclaimed the boy proudly. "My people are always on the Right Side."

"And you think France had the Right Side in *Soizante-dix*?" I asked.

"Yes," he returned positively, "I do."

"And you are going to be the Kaiser's guest," I laughed.

"Tell me—if war broke out now—would you be with Germany or France?"

"With France," he replied instantly. "And I wish I had the luck."

"What! after eating the Kaiser's salt?"

"Oh no! Rather not." He brushed away the insinuation.

"Fact is," he began with some embarrassment, "I'm not going to eat his salt. I'm on my own—my grandmother is—er—she can't stick the Germans, and we had such a rum thing happen—she—she's a believer in omens and all that, you know. Are you?"

He broke off with a laugh—half embarrassment, half diffidence.

"You'll be amused—?"

I assured him I would not.

"Then I'll tell you—but it's an odd thing—and I don't know what to think of it. But, anyway, it's the reason why I came with the other chaps, but decided against the Kaiser's salt. My grandmother is an Irishwoman. She adores my grandfather's memory. We all do. He was a hero. After his death a French soldier arrived at her London house, famished with hunger and in rags. How he got there God knows. He had lost his right arm and was wounded in the head. He brought my grandfather's sword, his watch, and purse, and pocket book—all stained with blood, in the last few leaves his farewell to his wife, and a curious message. His sword was to be suspended under his portrait, in the old house where he was born, and 'when the time comes, let that one of his blood on whom it fell, fight on French soil, as he had fought, the same cruel and remorseless foe.'

"Now the queer thing is, that I am my grandfather's living image, and naturally the Old Lady is a bit fond of me. If the mater wasn't such a real good sort, she would be jealous. Well, I was down there last week, and I was just sitting down to dinner—I must tell you that the Old Lady makes me take my grandfather's place at table, and the portrait with the suspended sword is immediately behind where he used to sit—and facing the Old Lady at the head of the table. Jones had pulled the chair out, and I had my hand on the back, when suddenly the sword rattled down on the mantelpiece, struck it sideways, the blade slid out of the scabbard, struck the back of the chair, a clear five feet away, and fell with the handle towards me and the point to the table centre, right across my plate. The Old Lady rose, and stood beside me looking at it.

"Take it up," she commanded. "I have always known it would be you!"

"Well, there it was; I put it on to please her—feeling as if I were dreaming, you know. There won't be war with Germany for thirty years, our chaps say. But you know the queer thing is that I always feel the touch of that sword in my hand, and I feel as sure of war as of the sun rising, and there isn't a shadow of reason for it. But I promised the Old Lady two things—that I would pay my own expenses this trip, and that I would return before the 12th of July."

At that time the fear was, not war with Germany, but civil war. What happened is now history—and the young officer died on October 31st, at Ypres, with his grandfather's sword in his hand. His younger brother carries it now fighting for the Right, as his house has always done.

MAN is a spirit. Body, mind, and will are but instruments of his creative spiritual life.

EVIL: ITS NATURE, NECESSITY AND ORIGIN.

By G. E. OWEN.

The nature of evil, its necessity, and how it originated are not unanswerable queries, notwithstanding that they appear so to many. They are so to those who form wrong conceptions of what evil is. When those conceptions are revised so as to conform with its real nature, then it presents itself in an entirely different light.

That evil is something which crept into the universe contrary to the design of Cosmic Intelligence at a period late in the history of man's development is a dream of the human mind in its infancy, conceived through its effort to understand it. Such a view of evil is untenable in the light of present-day enlightenment. The insight into Nature, into the constitution and character of things, which we now enjoy, was not enjoyed by primitive man.

Theologically considered, evil is an enigma of the most perplexing nature. Philosophically viewed, it is a cosmic necessity incapable of being dispensed with. Theologians tearfully tell us that we would never know anything of evil had it not been for man's first disobedience, forgetting that the ability to disobey is necessary before man can be obedient.

An analysis of human consciousness shows that we are only aware of something that is subjective and abstract in nature through the existence of its opposite. Consciousness, we may say, in some of its aspects is the synthesis of opposites. Thus we could not possibly experience any consciousness of light if it were not for darkness. Nothing would be known of sweetness had it not been for the existence of bitterness. Beauty would have no significance for us if ugliness were unknown. Through the whole gamut of cognitive consciousness the same requirements prevail, as evidenced in great and small, plenty and want, happiness and misery, rough and smooth, and so on. In like manner evil is the means whereby good is recognised. "Every sweet," says Emerson, "hath its sour; every evil its good." Evil is a potential quality locked up and capable of being liberated in human capacity, because, to quote Emerson again: "If good is there, so is the evil; if the affinity, so the repulsion; if the force, so the limitation."

Evil, like goodness, is an abstract quality of human conduct. They are inseparable one from the other. Conduct implies action. Generally speaking, actions committed by man must either be right or wrong, good or evil, but the gradations of good and evil actions merge imperceptibly one into the other, as daylight and darkness merge in twilight, and sweetness and sourness in tastelessness. To put it in another way, there are some actions which are too good to be called evil and too evil to be called good, compelling us consequently to regard them as being neither.

Evil assumes quite a number of forms. Thus we have social evils, moral evils, commercial evils, religious evils, national evils, parental and passionnal evils. In its many forms evil resolves itself back to individual conduct, for what a man does must of necessity produce some effect in one or the other of life's spheres of activity. If that effect is not beneficial it must be detrimental—i.e., evil.

Evil, like good, is purely relative, and its existence is indeterminate and arbitrary. Everything in reality which comes within the focus of human consciousness is relative. The arbitrary or indefinite nature of evil is seen by the diverging views that we hold as to what it really is. Thus what is evil to some is not to others. What is deemed evil in one age is not in another, and, conversely, what is not deemed evil in that age is so in another. It was, for example, considered, when modern science was in its infancy, very evil to make researches into and study, for the purposes of enlightenment, the obscure realms of physiology, anatomy, embryology, &c. The suspension of such researches to-day would be fraught with evil results. In the light of these and kindred things evil is often the creation of cloudy and shallow concepts of life; as Tom Hood says:—

Evil is wrought by want of thought
As well as want of heart.

The pains and sufferings of man are not evil nor necessarily the result of his own doings. Pain is distinct from evil. A self-sacrificing deed done by one man for another in difficulties brings in its train some pain to the doer, but that pain is not evil. Pain is liable to result from good as well as from evil actions. It often happens that a man who strives to live a pure and upright life has to contend with inconceivable pain and anguish, while another, who revels in a life of evil and vice, enjoys pleasure denied to the good man. Of course, when the lives lived by these two ultimate themselves in the next life things will appear very different indeed! To strive for the ideal of the Christ-life means effort and struggle exercised amidst agony and suffering. To travel along the opposite path may give apparently opposite results. One has often to suffer for the evil deeds of another. Children suffer for the sins of their parents. "Pain," says Emma Hardinge Britten, "is man's wisest educator."

The Genesis story of the "fall," when it is rightly interpreted and viewed, is in many respects helpful to the understanding of the problem of evil. The writer of Genesis had a penetrating insight into human nature. He clothed his ideas and thoughts in metaphors which many take literally, thus robbing them of their true significance. Adam disobeyed, we are told, and fell. By the fall he obtained a new experience. That meant development, an extension of consciousness, and an increase of knowledge, for we are told his eyes were opened. That "fall," then, was upward in reality, as it was the means of exciting new or latent faculties in Adam, who typifies humanity. "We fall to rise," says Browning. Evil has its origin, as we can see clearly by the Biblical legend, with the dawning upon man's consciousness of his ability to do something contrary to what he should do.

Sir Oliver Lodge rightly holds that "Goodness would have no meaning if badness were impossible or non-existent." The term "evil," he says, is relative, and "the possibility of evil is the necessary consequence of a rise in the scale of moral existence." He further enunciates a sublime truth when he says that, "The summit of manhood is attained when evil is consciously overcome."

Evil is one of the number of agencies necessary for unfolding life's powers during its passage through the present phase of its career. Evil is negative and means the absence of goodness, although it serves as the means whereby goodness is reached and lived.

Evil is a disciplinary process purging human nature of what dross and superfluous qualities and traits it contains. Evil is an outlet, as it were, whereby everything in man contrary to true manhood can escape. Evil, then, in nature, in view of this, is good. It is necessary for the formation of the character obtained through the overcoming of the lower impulses by the higher and nobler ones. "If evil passion exist not, how can there be control? If affliction exist not, how can there be patience?" The origin of evil is traceable to human capacity.

Pope, in his famous "Essay on Man," is right when he says:—

All nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good:
And, spite of pride, in erring reason's spite,
One truth is clear, whatever is, is right.

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THE "International Psychic Gazette," the issue of which was suspended at the outbreak of the war, is announced to resume publication at the end of the present month.

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EVIL SPIRITS AND OTHER-WORLD ORDER.

Our friend Dr. J. M. Peebles, who in his ninety-fourth year retains the spring and buoyancy of youth, has been moved to send us a long letter taking exception to some of the statements which have appeared from time to time in this journal on the subject of evil spirits. There is something of youthful impetuosity in the way in which the good doctor approaches the point:—

Quite often do I see it stated in LIGHT, directly or indirectly, that in the future world of consciousness, impinging upon this, "there are no evil spirits"—no obsessing, evil-purposed spirits—death's spasms being dusting brushes that purify, and death itself being a sort of a chemical cleansing machine that transforms semi-idiots into philosophers, persistent liars into truth-tellers, and vindictive murderers into cultured and moral beings; for—think of it—there are no evil spirits!

It is a little calculated to ruffle one's serenity, this mode of attack, but we take it in good part, more especially as it comes accompanied with a letter of cordial friendship, in which Dr. Peebles assures us that on this question of evil and undeveloped spirits he agrees perfectly with Andrew Jackson Davis and others. Nevertheless, we are rather reminded by the passage we have quoted of the methods of some political controversialists nearer home. We think of the orator who in opposing some mild reform depicts his opponent as a red Republican bent upon destroying the whole framework of Society and plunging the country into anarchy, or, on the other hand, of the demagogue who describes the aristocracy and the monied classes as a horde of ravening wolves batten on the flesh and blood of the poor. Now there is always something captivating about vigour and vehemence—they are in splendid contrast to the mental inertia that can never say anything, good or bad, *strongly*. But really, really, LIGHT has never said anything so wild as the statements which Dr. Peebles attributes to it.

It is strange that he should associate himself with Andrew Jackson Davis in the matter, because it was precisely the statements of that seer that we quoted in support of the argument which has so disturbed Dr. Peebles. Neither Davis nor any writer in this journal was so foolish as to claim that death transformed evil mortals into "cultured and moral beings." The whole point was that the process of death—the "death strainer" as Davis terms it—effected a great change in the environment of the sinner by releasing him from a certain heritage of evil growing out of his attachment to conditions of physical

grossness. It was a reasoned and reasonable argument. So also is the teaching contained in "The Present Age and Inner Life" to which we refer the Doctor. In that book Davis shows how supposedly demoniacal manifestations are attributable to a violent conflict between the two states of being—the higher and lower. The argument is too long to cite in its entirety. We content ourselves with two passages:—

It will be found that all the "devils" of the universe are living in the symbols of the mind—on the middle ground between our material and spiritual organisations. What are called "evil spirits" originate in the conflict of the nervous system, when one state of mentality is indulged at the expense of the blessings which the other may contribute or confer.

And again, referring to the dangers of extremes—the unrestrained indulgence of gross physical appetites, on the one hand, or, on the other, the unbalanced tendency towards the spiritual life to the neglect of the physical—Davis writes:—

In either extreme, the mind is beset with imaginary devils, imaginary hells and imaginary evil spirits.

"Thou hast appealed to Cæsar and to Cæsar thou shalt go," said the ancient Roman. Dr. Peebles has appealed to Andrew Jackson Davis, and we have acted accordingly.

(It is not forgotten that Davis produced a curious book, "The Diakka," devoted to an account of a class of spirits—we find them well represented in this world—in whom the moral sense has not yet awakened. They are perverse and irresponsible folk, clever without being conscientious, destined by Providence apparently to be the scourge of the rash and foolish by playing elfish tricks upon them and leading them into "mare's nests." But they are not represented as evil spirits.)

But this attitude of mind to which Dr. Peebles takes such strong exception does not for a moment imply any denial on our part of mischief and discord in psychical or spiritual relationships. It simply means looking at the question from another, and, as we conceive, more reasonable point of view.

We have, for example, heard many lurid stories of obsession, and yet in LIGHT of the 21st ult. (p. 399) we find an old and experienced investigator, an expert in mental and psychical disorders, saying:—

Although I have sat in séances many times weekly for the past twenty years and with hundreds of different people, for the express purpose of assisting the unfoldment of their psychic powers, I have never yet seen a case of malignant possession. Reputed cases on examination have invariably proved to be mental aberrations or nerve troubles of a very simple type, plus sensitiveness, misunderstood.

The witness (he is but one of many) in fact confirms Andrew Jackson Davis, and confirms, too, the experience of all who take a calm and dispassionate view of the matter, finding a soul of goodness in the most terrifying manifestations of a diabolism that is really only a result of discordant states such as Davis describes. So very much depends on the way of looking at things and the terms used to describe them; but no purpose is served by exaggerating any side of a question. It would be senseless to deny the existence of evils, danger, and miseries in life, the perils of rash tampering with psychical matters, or the need for a spiritual armoury to protect the pilgrim of earth against the enemies that infest his way. But we must be careful to preserve a sense of proportion.

Excessive emotionalism has a good deal to answer for in this matter. Every now and again some scare is started in the public Press and all the impressionable minds—and that means the greater part of the population—are at once seized with a species of 'phobia. A few years ago we had the mad dog panic. A few dogs went mad and bit members of the public, after which every dog was suspect,

and tens of thousands of our kindly and quite harmless canine friends had to undergo the tortures of a muzzle. No dog was allowed in public without one. An influenza scare sent everyone about in a state of shuddering apprehension tempered with eucalyptus oil, and frightened thousands into the disease who would have been quite immune if their fears had not been aroused. A spy scare set us seeing spies concealed behind every bush or wall. Certainly there were mad dogs, and influenza and spies; but Fear and Ignorance were greater perils than all of them. They led to perversion and the exaggeration of the evils they dreaded. Many of the alleged mad dogs were not mad at all; thousands of cases of supposed influenza were really only simple colds; many suspected spies were quite innocent of any sinister design.

We cannot claim, like Dr. Peebles, to have had seventy years of experience in the fields of Occultism, but we have never met or heard of any "devils" in the next world more powerful or more to be dreaded than the "devils" to be encountered in the realms of mortal life, or any obsessing powers more malignant than the malefic influences which we see every day exercised by some strong and misdirected personality over a weaker one. We recognise these evils, but we do not concentrate our attention upon them. On general principles we have always found it wiser to emphasise the good and reasonable in life than to dwell overmuch on its evil and unreason. A falsity is always most strongly combated by affirming its opposing truth. Better than denouncing the Wrong is to proclaim the over-mastering Right. The chief enemy of mankind is Weakness rather than Wickedness. It was Weakness and Fear that brought about the present terrible war (to which Dr. Peebles refers) rather than any agencies of positive evil. There *were* evil agencies, it is true, but there was not sufficient strength to resist them. When the truth is denied and its supporters are too few and weak to resist the denial, the Universe stands ready to affirm it with a calamity. For life is everywhere under law, and our "adversaries" are designed for our strength rather than our destruction. The nations studied and brooded upon war (just as some of our friends study and brood upon evil and obsessing spirits) and war came upon them. If they had occupied their thoughts and energies half as ardently upon Peace how different would have been the result! We apply the same principle to the question under discussion. The positive affirmation of good does not imply a denial of the existence of evils. But it is a powerful means of breaking their hold on human consciousness. Is there not an old saying that the Devil can endure anything rather than to be ignored?

WEATHER FORECASTS.—In a notice of a pamphlet by Mr. E. M. Darken, of New Zealand, on "The Weather" (see LIGHT of May 15th), we suggested that, as the Antipodes are a long way off, a forecast or two for the British Isles would be interesting. Mr. Darken has been good enough to comply with our request. His letter is dated Wellington, New Zealand, July 11th, 1915. He writes: "These forecasts are made for the whole of the British Isles. Within the dates mentioned storms may be expected to arrive mostly from the west; and they will arise in many cases along Meridians in the North Atlantic Ocean, afterwards travelling towards the East." Mr. Darken holds that while planetary influence is a potent factor in producing weather changes the rotation of the sun is the great underlying cause of all atmospheric variations. The forecasts are as follows:—September: The weather is likely to be cold with many rainy days. Storm period 16th to 24th. October: Very stormy and wet. Storm periods, 1st to 4th, 8th to 16th, 19th to 26th. November: Much milder weather than October. Storm periods, 4th to 13th, 21st to 30th. December: Towards the end of the year the weather is likely to be very stormy. Storm periods, 1st to 6th, 7th to 21st, 22nd to 31st. Note.—Although stormy conditions may be expected the rainfall at Greenwich from September to December will probably be below the average.

COSMIC CONSCIOUSNESS: ITS NATURE AND ORIGIN.

In the early part of his Address on "George Fox: Psychic, Mystic and Friend," Mr. L. V. H. Witley alluded (p. 188) to the definition of cosmic consciousness ("a consciousness of the cosmos, that is of the life and order of the universe"), given by Dr. Richard M. Bucke in his remarkable book, "Cosmic Consciousness: A Study of the Evolution of the Human Mind." An old and valued correspondent in Los Angeles (California), Mr. A. K. Venning, has been so struck with Dr. Bucke's work that he has sent us copious extracts from it—so copious, indeed, that were we to print them in full the author might, we fear, justly complain that we were practically reprinting the book without his permission. We can only give a few. Dr. Bucke regards the immediate future of our race as extremely hopeful:—

There are at the present moment impending over us three revolutions, the least of which would dwarf the ordinary historic upheaval called by that name into absolute insignificance. They are (1) The material, economic, and social revolution, which will depend upon and result from the establishment of aerial navigation. (2) The economic and social revolution, which will abolish industrial ownership, and rid the earth at once of two immense evils—riches and poverty. (3) The psychical revolution, of which there is here question.

Either of the first two would (and will) radically change the conditions of, and greatly uplift, human life, but the third will do more for humanity than both of the former were their importance multiplied by hundreds or even by thousands.

He gives an interesting account of the growth of intellect as illustrated in the animal and human worlds. There are four plain stages:—

First, the perceptual mind—the mind made up of percepts or sense impressions; second, the mind made up of these and receipts—the so-called receptual mind, or, in other words, the mind of simple consciousness; third, we have the mind made up of percepts, receipts and concepts, called sometimes the conceptual mind, or otherwise the self-conscious mind; and last, we have the intuitional—the mind whose highest element is not a receipt or a concept, but an intuition. This is the mind in which sensation, simple consciousness, and self-consciousness are supplemented and crowned with cosmic consciousness.

The scheme by which the mind is built up is uniform from beginning to end: a receipt is made of many percepts; a concept of many or several receipts, and an intuition is made up of many concepts, receipts and percepts, together with other elements belonging to and drawn from the moral nature. The cosmic vision or the cosmic intuition from which what may be called the new mind takes its name is thus seen to be simply the complex and union of all prior thought and experience—just as self-consciousness is the complex and union of all thought and experience prior to it.

As life arose in a world without life, as simple consciousness came into existence where before was mere vitality without perception; as self-consciousness leaping wide-winged from simple consciousness soared forth over land and sea, so shall the race of man which has been thus established, continuing its beginningless and endless ascent, make other steps (the next of which it is now in the act of climbing) and attain to a yet higher life than any heretofore experienced or even conceived.

And let it be clearly understood that the next step . . . is not simply an expansion of self-consciousness but as distinct from it as that is from simple consciousness, or as is this last from mere vitality without any consciousness at all, or as is the latter from the world of inorganic matter and force which preceded it and from which it proceeded.

When a new faculty appears in a race it will be found in the very beginning in one individual of that race, later it will be found in a few individuals . . . later still, in half the members and so on, until after thousands of years or generations an individual who misses the faculty is regarded as a monstrosity. Note, too—and this is important—when the new faculty appears, especially if it be in the direct line of the ascent of the race, as in the case of simple, self, and cosmic consciousness, it must appear first in a member, then in members of the race who have reached full maturity.

For an immature individual (other things being equal) cannot overpass or go beyond a mature individual of the same race. Thus as the seasons pass, has the great trunk of the tree of life grown taller and from time to time shot forth twigs which have grown to branches, and these again to noble limbs, which in their turn have put out twigs and branches many of them of great size and in number innumerable.

We know that the tree has not ceased to grow, that even now, as always, it is putting forth new buds, and that the old shoots, twigs and branches are, most of them, increasing in size and strength. Shall the growth stop to-day? It does not seem likely! It seems more likely that other limbs and branches undreamed of to-day shall spring from the tree, and that the main trunk which from mere life grew into sensitive life, simple consciousness and self-consciousness shall yet pass into still higher forms of life and consciousness.

In his chapter on "Devolution" the doctor arrives at the following conclusions:—

1. The stability of a faculty in the individual depends upon its age in the race. The older the faculty the more stable it is, and the less old the less stable.
2. The race whose evolution is most rapid will be the most subject to breakdown.
3. Those functions in any given race whose evolutions are the most rapid will be the most subject to breakdown.
4. In the most progressive families of the Aryan race the mental faculties have for some millenniums last past developed with great rapidity.
5. In this race the large number of mental breakdowns, commonly called insanity, are due to the rapid and recent evolution of those faculties in that race.

Mr. Venning remarks that this explanation of mental breakdowns "seems far more reasonable than the generally accepted theory of degeneration." Dr. Bucke says that his hypothesis requires that cases of cosmic consciousness should become not only more numerous from age to age, but more perfect, more pronounced, and he claims that this has been the case. Details of the experiences of those who enter into such consciousness vary considerably, but he gives the following as an illustration:—

The person suddenly, without warning, has a sense of being immersed in a flame—or rose-coloured cloud, or perhaps rather a sense that the mind is itself filled with such a cloud. At same time, he is, as it were, bathed in a strong emotion of joy, assurance, triumph. It is the ecstasy far beyond any that belongs to the merely self-conscious life, with which the poets, as such, especially occupy themselves.

Simultaneously, or instantly following, the above sense and emotional experiences, there comes to the person an intellectual illumination quite impossible to describe. Like a flash there is presented to his consciousness a clear conception—a vision—in outline of the meaning and drift of the universe. He does not come to believe merely; but he sees and knows that the cosmos, which to the self-conscious mind seems made up of dead matter, is in fact far otherwise—is in very truth a living presence. He sees that instead of men being, as it were, patches of life scattered through an infinite sea of non-living substance, they are in reality specks of relative death in an infinite ocean of life. He sees that the life which is in man is eternal, as all life is eternal; that the soul of man is as immortal as God is; that the universe is so built and ordered that without any per-adventure all things work together for the good of each and all; and that the happiness of every individual is in the long run absolutely certain. The person who passes through this experience will learn in the few minutes or even moments of its continuance more than in months or years of study, and he will learn much that no study ever taught or can teach.

Along with the moral elevation and intellectual illumination comes what may be called, for want of a better term, a sense of immortality.

With illumination the fear of death which haunts so many men and women at times all their lives, falls off like a cloak, not, however, as a result of reasoning—it simply vanishes. The same may be said of the sense of sin. The instantaneousness of the illumination is one of its most striking features. It can be compared with nothing so well as with a flash of lightning in a dark night, bringing the landscape which had been hidden into clear view.

In the course of his work the author quotes, amongst others, from Paul, Plotinus, Dante, Bacon, Balzac, Blake, Tennyson, Edward Carpenter, and Walt Whitman. The last-mentioned he regards as the most perfect example the world has so far had of the cosmic sense. The central teaching of Whitman's writings and life is thus stated:—

... that the common-place is the grandest of all things; that the exceptional in any line is no finer, better, or more beautiful than the usual, and that what is really wanting is not that we should have something we have not at present, but that our eyes should be open to see and our hearts to feel what we all have. . . . Those who have been endowed with cosmic consciousness have been, almost to a man, carried away and subjugated by it; they have looked upon it—most of them—as being a preter-human, a

more or less supernatural faculty, separating them from other men. . . .

The evils that have come upon us through despising "the flesh," *i.e.*, through despising the so-called "natural man"—the evils, in fine, that have come from the teaching that one part of man is good and to be cultivated, while another part is bad and (if possible) to be extirpated, or covered up and hidden away—are almost incalculable. . . . Whitman is the first to set himself against being mastered thus by the new sense, and to determine to subdue it and make it the servant, along with simple consciousness, self-consciousness, and the rest of the united individual self.

THE VISIONS AT MONS.

This subject is becoming a veritable chameleon in its variations of hue and appearance, and the issue at times stands in danger of becoming confused. It is not a question whether visions and other supernormal phenomena are possible on battlefields, but whether in the retreat from Mons there were visible evidences of these things. When Mr. Machen's now famous story appeared, we recognised it at once as a piece of imaginative writing, and referred to it as such in some remarks made at the time concerning the tendency of the public taste towards psychic and mystical matters. Later we heard that remarkable phenomena had really taken place—a nurse from France who had heard stories from the lips of the soldiers themselves was one of our first informants. Subsequently we were astonished to find that Mr. Machen's story was actually being accepted as an account of these occurrences, not, so far as we could ascertain, by Spiritualists, but by members of the general public and the clergy. For the present we can do little more than record the latest developments.

While it is true that the affidavit of Private Robert Cleaver (referred to on page 413) that he saw the angels of Mons was apparently first-hand evidence, that evidence now turns out to be valueless. Mr. G. S. Hazlehurst, the Birkenhead magistrate before whom it was sworn, and who interviewed the man, states that he has since been informed by the major of Cleaver's regiment, the 1st Cheshire, that the soldier was not sent out to France till after both the battle of Mons and the retreat which followed it.

Dr. G. F. C. Searle, University lecturer in Experimental Physics at Cambridge, who appears as a protagonist of the visions, has replied in the "Daily Mail" to a comment by Canon Hannay (George A. Birmingham) on the apparent lack of interest in Ireland in the story of the visions, that country being popularly supposed to be "in close touch with the supernatural." Dr. Searle says:—

In this case a report that angels had been seen on the battlefield would cause little surprise. To many who have come into contact with Spiritual Healing, appearances of angels seem quite natural. "The Healer," a magazine of the Society of Emanuel, frequently describes visions of angels. In my letter to the "Daily Mail" I drew attention to the vision of angels recorded by Miss Dorothy Kerin in her little book, "The Living Touch," which is now in its second edition. This brought me several letters which described visions (not battlefield visions). The letters were welcome, but they did not surprise me, for I was sure that I should be told of some visions.

But this does not help us much towards the central issue: the proof of the battlefield visions—if it is ever possible to prove a vision. It rather reminds one of the student who, while admitting that he had failed to prove a certain proposition in Euclid, hastened to add that he had made it exceedingly probable.

"NOT IN OUR STARS, BUT IN OURSELVES."—For a lack of success the fool will find a thousand excuses, yet the wise man will not look for excuses but for faults in himself, faults both of omission and commission, not only on the surface but below it; and when they are recognised they can be cured. No one who has his own progress at heart, whether as a business man or as an evolving spirit, will be unwilling to learn; but against the dead wall of self-satisfaction there is not much save time and distress will prevail. A hide-bound self-complacency no doubt shuts out a good deal of petty annoyance, and ensures its owner a certain amount of animal comfort on his way through life; but it is a state of intellectual mortification and the very negation of progress.—"Nerve Control," by H. ERNEST HUNT.

A VISIT FROM LORD LYTTON.

By THE REV. CHARLES L. TWEEDALE, VICAR OF WESTON.

"Yours is indeed a house of mystery. Personally I fully believe that Lord Lytton followed his photo down to your house."

The above passage occurs in a letter written to me by Vice-Admiral Osborne Moore under date of August 16th, 1915, expressing his conviction that the great novelist had paid us a visit here. I am of the same opinion, and I venture to think that the majority of the readers of this article will be similarly convinced by the time they have finished its perusal. In May and June last I had been corresponding with the Admiral with reference to psychic photography, comparing photos and experiences. At the end of June Admiral Moore sent me a psychic photo, taken by Boursnell, showing a figure of Lord Lytton standing close to the Admiral, who is seated in a chair. This photo bears a remarkable resemblance in features—though the pose is different—to an engraving of Lord Lytton published originally by Macmillan; and the psychic image has been recognised as a likeness of the great novelist by a clergyman who knew him personally, and who is also known to the Admiral. This photograph was sent to me in order that I might copy it photographically.

On its arrival I locked it up in my study, the photo occupying a position about seven feet from the door in a direct line with the entrance.

Neither my wife nor my children knew of the arrival of this photo, and did not know that it was in the house. I had kept the matter entirely private.

A few days after this event, on Sunday, July 4th, about 2.15 p.m., I was on the point of entering my study, the door of which I always keep locked, when my wife approached me in the hall as if desirous to speak with me. When about a yard away from me, and before she uttered a word, she suddenly drew back, placed her hand before her face and uttered a low cry as she sometimes does when she sees clairvoyantly. I stood still and did not unlock the door, but waited a few seconds in silence until she recovered her composure. I then asked what she saw, and she replied that there was a man standing close to me in the doorway of my study and on the right hand side of it. She described him as stooping and with his shoulders up and rather "humped," hair thick and a beard which went under the chin in a kind of fringe. Height apparently about 5ft. 3in.; legs rather thin and encased in tight black trousers and wearing elastic side boots, with tabs at back. She continued gazing on him some little time and then said that a book was appearing in his hand, and on the back of the book was a

coronet, and shortly afterwards appeared the letters L N. She said that she thought this indicated "Ellen." To this suggestion I made no reply, but personally I did not think that the letters had this meaning.

The significance of the whole thing was beginning to dawn upon me, for I then remembered that the photograph of Lord Lytton was at that moment lying on the other side of the door only seven feet away from the place where the psychic figure was described as standing, and that this photo showed a man with thick bushy hair, a beard under the chin, and with back and shoulders

humped up, exactly as she described. When I remembered that the presence of this photo in the house was unknown to anyone of its occupants save myself, the wonder of the thing began to impress itself upon me. At this juncture the door of the dining-room, opening out on the hall in which we were standing, and where up to this moment we had been alone, was opened, and my daughter Marjorie peered from behind the half open door. Seeing us standing and looking fixedly she retreated and in a few seconds returned with her sisters Sylvia and Dorothy, and together they came into the hall and stood watching us. It now occurred to me to see if the figure which my wife evidently still saw, and which was invisible to me, could be seen by the children. Without telling them what was seen or giving them any information, I first asked Marjorie if she saw anything in the doorway of my study. She replied "No." I then asked Sylvia if she saw anything, only to receive a negative answer. I now asked Dorothy, my little

daughter aged six and a-half years, if she saw anything. To my great delight she at once said "Yes." I asked what she saw. She replied: "A white mist." I asked her on which side of the doorway it was. She replied "On the right hand side." I now approached the spot, and held up my hand, asking her to stop me when my hand was level with the top of the mist. My wife at once said that indicated the height of the figure she saw. I then asked Dorothy to stop me when my hand touched the side of the mist, and on her doing so, my wife said this point indicated the figure's side. Further questioned, my little daughter described the mist as appearing "white, like mist in the fields seen a long way off," and she further volunteered the statement that the mist was "ragged at the edges."

I got a pencil and paper, and drawing an outline of the doorway, I gave her the pencil, and asked her if she could draw the shape of the mist. She at once did so, and I was greatly astonished and impressed to see her draw the outline of a man with his shoulders, or back, distinctly humped, and bearing a striking resemblance to the psychic figure in the photograph,

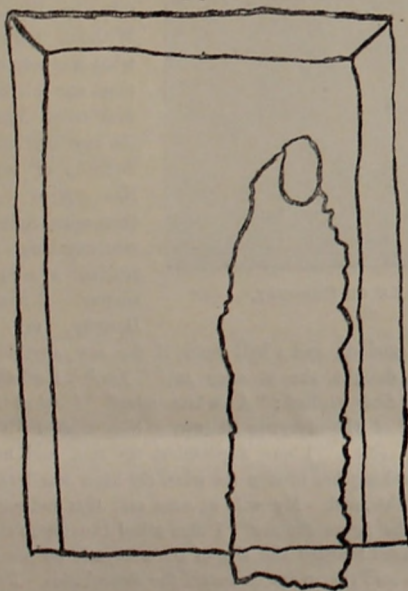


COPY OF PHOTOGRAPH, SHOWING AUREOLE OR CORONET.

which photograph she had never seen, and of the presence of which in the house she was entirely ignorant! The vision persisted for a considerable time. I should think fully eight minutes elapsed before it disappeared. Its disappearance was instantaneous to my wife, but my daughter said that it appeared to grow shorter and to sink down into the floor. The strikingly evidential nature of this vision will be at once apparent on examining the reproduction of the photo and sketch accompanying this article. Afterwards, when questioning my daughter Dorothy as to the appearance of the mist, she pointed to some white marguerite flowers, and said, "It was whiter than those."

Anyone who has seen an etherealisation or materialisation will recognise the aptness of the child's illustration. When shown the photo and the engraving published originally by Macmillan, my wife said that the face and the pose with the shoulders humped were strikingly like what she had seen, and that the nose of the figure she saw was exactly similar to that shown in the engraving. I now wrote Admiral Moore, informing him of what had happened. A few days after this remarkable experience I proceeded to copy the photograph sent me by the Admiral. Remembering what my wife and daughter had seen, I made request in prayer that if possible our spiritual

visitor might be permitted to make his presence apparent in some way. During the exposure of the plate my wife stood a few feet from the camera. She knows nothing about photography and had not previously seen or handled the plate. On developing I was intensely interested to find that a strange forma-



EXACT TRACING OF MY ROUGH SKETCH OF THE DOORWAY AND OF THE FIGURE DRAWN IN BY MY DAUGHTER DOROTHY.

tion had come out around the head of the psychic figure of Lord Lytton which I had not previously seen in the original. I very carefully examined the original and thought that I could discover faint traces of the structure in this original photo. They were, however, exceedingly faint, and neither I nor Admiral Moore had previously seen the remarkable structure which showed up on my negative. This structure might be taken as roughly of the

form of a coronet and in my negative it was conspicuously visible, so as to force itself upon the attention at the first glance. I at once wrote Admiral Moore informing him that I had copied the photo and that a structure not previously seen in the original showed up on my negative, telling him at the same time that I thought there were traces of this structure in the original, and that it was a case of the lens and plate being able to perceive what the eye had passed over.

I took one print from the negative, and, having other business pressing, I laid the matter aside for a couple of days. At the end of this time I got out the negative from its box, intending to take another print for myself. I duly examined the print in the frame, expecting to see the formation around the head as before, when to my great surprise I found that it had, to all

intentions and purposes, completely disappeared! Scarcely able to credit the evidence of my own eyesight, I took half a dozen prints in varying lights, from brilliant sunshine to shaded skylight, but in every print the conspicuous formation around the head had practically vanished. A careful scrutiny reveals traces, but so faint and unsatisfactory that one may correctly describe it as having practically disappeared. I then very carefully examined the negative. It appears absolutely normal, and does not bear any traces of chemical change or of any alteration in the film. Moreover, another additional feature which had shown up in this negative, a species of cloud-bank or mass of vapour lying in front of the figure—plainly seen in my negative, but overlooked in the original—this still presented itself conspicuously and had not faded like the structure around the head.

Obviously if the change had been due to some deterioration in the film both these delicate details would have suffered equally. This first print, showing the formation around the head, I sent to Admiral Moore, who has kindly allowed it to be reproduced for this article. To preserve a record for myself I have actually had to take a photographic copy of this first print—a copy of a copy. In this copy (using the same plates and developer) the formation shows up conspicuously and has not faded away like that in the first negative. I am enclosing a print of this second copy for the Editor's inspection. A careful examination of all the facts bears out the opinion expressed by the Admiral and which I also fully share, that the famous author of "The Last Days of Pompeii" has, in very truth, honoured us with his presence. In conclusion, I may state that I was not thinking either about Lord Lytton or the photograph when I approached the door of my study, but was intent on other matters of an entirely different nature. All the witnesses have signed an account of this remarkable experience and are prepared to attest it on oath.

I CANNOT chain my soul: it will not rest
In its clay prison, this most narrow sphere;
It has strange impulse, tendency, desire,
Which nowhere I can account for nor explain
But cannot stifle.

—BROWNING.

THE British and Foreign Sailors' Society, of which Lord Radstock is president, appeals not only for funds, but for gifts of clothing—suits of clothes as well as underwear—woollen garments, magazines, books, games, &c., to be sent to the headquarters of the society, The Sailors' Palace, Commercial-road, London, E.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 12TH, 1885.)

"The Times," discussing the question, Are there two Earls of Mar? narrates a remarkable fulfilment of an ancient prophecy, pronounced 320 years ago, and alluding to no less than eight events connected with the Earldom of Mar. The details are thus given:—

It was in consequence of an Earl of Mar having taken the stones of Cambuskenneth Abbey to build a castle in the town of Stirling, which was very distasteful to the inhabitants, that this prophecy appeared, to the following effect—viz, that "Mar's work," as it was called, would never be completed. It still stands unfinished. That "horses should be stabled in thy hall, that a weaver should throw his shuttle in thy chamber of state." In the beginning of this century, upon an alarm of the French invasion, a troop of thirty horses was stabled in the ruined hall of Alloa (the family place), and a weaver, unable to pay his rent, set up his loom in the state chamber. That "the dwelling in which a king was nursed shall be burnt, that thy children shall be born blind, yet shall thy ancient tower stand, for the brave and true cannot be wholly forsaken." In 1801 Alloa Tower, which had been the abode of James VI. as an infant, was burnt, and several of the family of Mar have been born blind, but possessing beautiful eyes, notably the present Lord Mar's great aunt, Lady Jane Erskine, and Henry David Erskine, who died in 1848. That "an ash sapling shall spring from the topmost stone of the ancient tower," which was seen there between 1815 and 1820, and "then shall thy sorrows be ended, that the sunshine of royalty shall beam on thee once more, thine honours shall be doubled, the kiss of peace shall be given to thy countess, the days of peace shall return to thee and thine, the line shall be broken, but not until its honours are doubled and its doom is ended." The course of events has completely fulfilled the prophecy, for the sunshine of royalty has for the third time beamed on the ancient earldom—first when Mary Queen of Scots, in consequence of the usurpation of it by the Crown, restored it to its rightful possessor in 1565; secondly, when George IV. restored it from its attainder in 1824; and thirdly, when Queen Victoria restored the rights and privileges of the present Earl of Mar—in 1885, in consequence of a new and hitherto unrecorded title of Mar—assumed to have been created by Mary Queen of Scots in 1565, and adjudged by the House of Lords in 1875 in favour of the Earl of Kellie, but leaving untouched the ancient earldom—having had the effect of unjustly depriving the inheritor of the ancient dignity of his rights and privileges as a Scotch peer. It was also in consequence of no less than 104 peers having respectfully petitioned the Queen in favour of the rights of the inheritor of the ancient earldom that an Act of Parliament, introduced by her Majesty's command, has been recently passed, after a searching inquiry into the pedigree and descent of the present Earl, from Gratney, Earl of Mar, and his wife, the sister of King Robert the Bruce, to the present time—an inquiry by which it was established that this time-honoured earldom was still in existence, and had never been extinct. This act of gracious intervention of the Queen has thus become the means of completing the fulfilment of the various warnings given in this remarkable prophecy and "doubling the honours of Mar."

THE NEED FOR EVIDENCE OF A FUTURE LIFE.

Following Mrs. McKenzie's contribution to its columns, from which we quoted last week, the "Christian Commonwealth" gave prominence in its issue of the 25th ult. to an article signed "J. B. W.," in the course of which the writer, commenting on a book entitled "Is Death the End?" by the Rev. John Haynes Holmes, a notable American preacher, says:—

... For Mr. Holmes and many a religious and philosophic thinker, the immortality of man is satisfactorily proved by logical inference. On the other hand, as we are bound to remember, the late Professor Huxley remained "agnostic." Professor Haeckel and many more are still unconvinced. There seems to be still need of some kind of experimental evidence that will make honest materialism impossible. The New Testament avers that the first Christians—first a few of them, and finally some five hundred at once—were favoured with evidence even on the plane of their senses that their Master had survived the death of the body. If we believe this, the scientific doctrine of the uniformity of Nature should make us believe also that sense-evidence of the life beyond death is still possible. It is worthy of note that the late Dr. A. R. Wallace, co-discoverer with Darwin of the great biological principle of "natural selection,"

became through experimental research a convinced Spiritualist, and taught that into the animal organism, prepared through ages of evolution, there has been some divine influx. Sir Oliver Lodge, too, has spoken in no uncertain terms of scientific demonstrations of personality having survived bodily dissolution. It does not seem unreasonable to hope that one of the blessings the present century has in store for the human race will be a complete scientific confirmation of man's persistent faith in immortality.

SIDELIGHTS.

The following lines from the Biglow papers have a certain application to the subject of war prophecy. Hosea Biglow, after a reference to the watch-dog's false alarms and the crowing of the rooster who "stands to 't thet moon-rise is the break o' day," observes that:—

So Mr. Seward sticks a three-months pin
Where the war'd ought to eend, then tries agin;
My gran'ther's rule was safer 'n 'tis to crow:
"Don't never prophesy—unless ye know."

A Bournemouth gentleman writes to one of the London dailies calling attention to an old country tradition that in years of calamity—war, famine, and pestilence—the berries of the mountain ash tree are bitter and the birds will not eat them. He states that in his district last year, so far as he was able to observe, the birds would not touch the berries, but this year they have been eaten greedily, and are now practically all gone; and he asks whether this is a good omen for the future. If his observation of the phenomenon of the bitterness of the rowan berries was correct, there should be good reason for the omen. But what do the naturalists say?

According to the "British Journal of Astrology" (W. Foulsham and Co., price 2d.), "the month of September is full of evil for Germany." The conjunction, on the 11th, of Saturn and Mars is particularly ominous. It signifies that Holland will be drawn into the great war; that all towns and cities under the sign Cancer will suffer; that seismic troubles are likely in North-West America, and volcanic eruptions in the Pacific. The Kaiser, the Czar of Russia, the King of Norway, and the President of the United States all come under the influence of these two "malefics." Mr. J. Harvey writes on "The Credentials of Reincarnation," and Miss Edith Panton deals with the thorny question of "The Point of Karma" in the horoscope.

"A Call to Women: or, Woman's Part in the Great World-Conflict" (Garden City Press, Letchworth, 21. net) is a call to stop the war. The author, Baerami, imagines the scorn that will be evoked by the suggestion that women can do this. We do not share that scorn. Doubtless if "the women of Europe unite themselves together in the fixed determination that, no matter at what cost to themselves, the war must and shall cease, there is no power on earth to prevent them compassing that end"—but that is a very large "if." Baerami's suggestion is that, like the Sabine women of old, they should fling themselves between the combatants, and it needs no argument to convince us that this method would, at least temporarily, be successful—that men will not fly at one another over the bodies of their own mothers, sisters, wives and sweethearts. That would indeed be love's triumph over force. As, however, there is not the remotest likelihood of women being induced to do anything of the kind, this little pamphlet, though well meant, does not call for further comment.

Who writes a verse within a book
May yet not be a poet:
Who writes a book within a verse
He is—and you may know it.
Yet he by heart the verse who knows
May miss the lore its lines enclose,
Which they to him alone impart
Who by the verse can know the heart.

—C. E. B.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Visions at Mons.

SIR,—Are beings on another plane of existence able to inflict direct physical injury on persons on this plane, or, indeed, any other harm that is not acquiesced in? If the answer is in the negative, will it not follow that if discarnate beings did show themselves at Mons to scare the enemy, they were merely "playing bogey"—i.e., taking advantage of unfounded superstitious fears—a course of conduct unworthy of really angelic spirits, and to which I cannot imagine that they would lower themselves?

To guard against misconception and justify my use of the words "show themselves," I would point out that it is no reply to refer me to the possibility of the senses of the spiritual body being occasionally opened to the perception of spirit surroundings of which we are ordinarily unconscious, but which are always present. The whole point of the Mons incident—at least in the cruder forms in which it was first related—is that it was not an accidental (as it were) awareness, on the part of a few British and French soldiers, of spirit presences, but a real intervention on the part of such presences to drive back the enemy either by killing them outright, which would mean an actual irruption into the physical plane, or by scaring them.—Yours, &c.,

INCREDULOUS.

The Origin of the Soul.

SIR,—If I may be permitted to take part in this discussion, I would state that by the term *soul* we Theosophists understand a living, self-conscious intelligence, possessing mental attributes. Its existence does not commence at birth, nor does it cease at the death of the natural body, which is not indispensable for its manifestation, and in which it clothes itself as with a garment, in order to function on the physical plane, which is not, however, indispensable for its manifestation.

Above the senses, higher than the mind, is this force, this active, powerful, all-pervading intelligence, which we feel within us—the soul, whose native dwelling-place is Heaven.

The creation of human souls in universal consciousness, the development of individuality, is the end and aim of the system to which we belong.

Change, progression, is the immutable law of Nature.

From the elemental kingdom to the mineral, from the mineral to the vegetable, from that to the animal, the manifestation of spirit—the monadic essence, through countless ages slowly pulsating—gradually and instinctively converges to specific and pre-determined centres or foci.

Gaining fresh impetus as each rung of the mighty ladder is reached, it finally attains the higher sub-divisions of the animal kingdom. At this juncture some specific animal, in a state of domestication, becomes attracted towards and devotedly attached to some individualised human entity. Through the mighty power called *Love*, which has the property of raising, ennobling, and purifying all sentient beings in whose hearts it finds a dwelling-place, the consciousness of the animal is expanded, and, the spirit force within becoming focalised, individuality is engendered.

As this critical period approaches, a great change is noted. The number of triads in the group soul, to which the animal belongs, diminish.

Each triad, consisting of a physical atom, an astral atom, and a mental unit, becomes possessed of a separate envelope. The animal in question takes on successive embodiments, as a separate entity, though still nourished and protected in the envelope of the monadic essence. As soon as the above change occurs, a new centre is formed on the spiritual plane; a fresh reincarnating individuality has been born from out the universal consciousness.

At the animal's death, after a long interval of repose, it is re-born into a human form. With the gradual growth of reason

and intelligence a union is effected between the Atma Buddhic principle and the ocean of Atma Buddhi. As soon as this junction is accomplished, the entity is represented on the higher levels of Devaeha by a vehicle of consciousness called the *Causal Body*, which remains the same through endless incarnations, and constitutes the imperishable Ego.

I trust I have made the matter clearer.—Yours, &c.,

FLORENCE M. S. SCHINDLER.

Bahia, Brazil.

SOCIETY WORK ON SUNDAY, SEPT. 5th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Cannock gave successful clairvoyant descriptions to a large audience; Mr. George Weedon kindly sang a solo; Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, Mrs. Neville, address, followed by clairvoyance; evening, Mr. G. F. Douglas, address, followed by poetic messages; soloist, Miss Jeannie Bateman, L.R.A.M. For next week's services see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Sunday was the first anniversary of our work at this centre. We are told by friends on the other side of the great help and blessing we have given to our heroes who have passed over during this terrible war. The healing service has also been very successful, and we have had some remarkable cures. At the morning service Mrs. Fairclough Smith gave an inspirational address on "The Magnificat," and in the evening replied to written questions in an interesting and masterly style. Sunday next, see advt.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Address and clairvoyance by Mrs. Neville. Sunday next, at 7 p.m., Mr. H. Ernest Hunt on "The Beginning of Wisdom." Wednesday, 15th, public circle at 7.30. Medium, Mrs. T. Brown.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Mrs. Longman gave excellent descriptions and messages. Sunday next, 7 p.m., Mrs. E. Neville, address and descriptions. Monday, 8 p.m., Miss Gibson. Thursday, 7.45 p.m., members' circle.—N. R.

BRIXTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—Mrs. Clempson gave an address on "Life" and clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mr. G. R. Symons, address. 16th, Mrs. Maunders. 19th, Mr. Horace Leaf. Circles: Monday, 7.30, ladies'; Tuesday, members'.—H. W. N.

CROYDON.—GYMNASIUM HALL, *HIGH-STREET.*—The president gave deeply inspired address upon "The Simplicity of the Spiritual Life," also clairvoyant descriptions. Sunday next, 11 a.m., service and circle; 7 p.m., Mr. Frank Blake, address and clairvoyance. Thursdays, at 8, service and circle.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—A helpful public circle was held and an excellent address was given by Mr. F. G. Clarke. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. A. Boddington, addresses and clairvoyance; also Monday, at 8 p.m. Tuesday, 3 p.m., private interviews.

BRIGHTON.—WINDSOR HALL, *WINDSOR-STREET, NORTH-STREET.*—Mrs. Curry gave addresses and clairvoyant descriptions, Mr. Naylor presided; Miss Iris Clarke sang a solo. Sunday next, at 11.15 and 7, usual meetings. Tuesday, at 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8.15, public meeting.—F. V. C.

STRATFORD.—IDMISTON-ROAD, *FOREST-LANE.*—Address and clairvoyance by Mr. and Mrs. Hayward. 2nd, Mrs. Orłowski, address and clairvoyant descriptions. Sunday next, Mrs. Maunders. 16th, Mr. Dewar. 19th, Mrs. Pulham. 23rd, Mrs. Hayward. 26th, Mrs. M. Clempson. 30th, Mrs. E. Marriott.

BATTERSEA.—HENLEY HALL, *HENLEY-STREET.*—Morning, circle, conducted by Mr. Ashley; afternoon, Mr. White spoke at the Lyceum; evening, Mr. Tayler Gwinn gave an address. Sunday next, 11.30 a.m., circle; 7 p.m., address, clairvoyance, Mrs. Peeling. Thursday, 16th, at 8 p.m., Mr. Hurrell, psychometry. Friday, 8, séance, physical manifestations.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. C. Irwin, replies to questions and psychometry. 1st inst., Mr. Wright, address and clairvoyance. Sunday next, 7 p.m., address by Mrs. Roberts, clairvoyance by Mr. Roberts; 3 p.m., Lyceum; 8.30, public circle. 15th, Mr. Drury, address and phenomena.

CLAPHAM.—HOWARD-STREET, *WANDSWORTH-ROAD.*—Morning, Mrs. Clempson dealt, under inspiration, with very interesting questions; evening, Mrs. Sutton gave an address, followed by clairvoyance. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. Tilby. Friday, at 8 p.m., public meeting. 17th, Mrs. Neville, auric readings. 19th, Mrs. Gordon.—F. K.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, very interesting address by Mrs. Mary Gordon on "Mastership," and good clairvoyant descriptions; evening, uplifting address by Mrs. John Checketts. Sunday next, 11 a.m., Mrs. Hadley, clairvoyance; 6.30 p.m., Mrs. Thomson, address on "Peace"; Mrs. Green, soloist.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. C. J. Williams opened a discussion on "What is a Spiritualist?" evening, Mrs. Miles Ord spoke on "Pearls of Great Price," and gave clairvoyant descriptions. On the 2nd, Mrs. Podmore gave psychometric readings. Sunday next, 11.30, Mr. C. J. Williams, discussion; 7 p.m., Mr. R. Boddington. 16th, 8.15, Mrs. Neville. 19th, 7 p.m., Mrs. Podmore.—T. G. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting trance address and good clairvoyance by Mrs. de Beaupaire. 30th ult., ladies' meeting; address and clairvoyance by Mrs. Hayward. 1st, address by Mrs. Jamrach; clairvoyance by Mrs. Marriott. Sunday next, 7 p.m., Harvest Festival; address and clairvoyance by Mrs. Jamrach, who will also name an infant. On Saturday fruit, flowers, &c., will be gladly received.—E. M.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mrs. L. Harvey gave addresses on "Fear Not, for I am with Thee" and "The Message"; also descriptions and auric readings. Morning, Miss Beryl Silman and the Rev. David Stewart, M.A., beautifully rendered a solo with violin obbligato, "Angels Guard Thee"; evening, duet by Mr. and Mrs. E. Alcock Rush. Wednesday, Rev. David Stewart, M.A., gave an address. Sunday next, 11.15 and 7, Mrs. E. A. Cannock. Wednesday, Mrs. A. Jamrach. Lyceum Study Group's first meeting for season Saturday, September 25th, at 7 p.m.—J. F.

TOTTENHAM.—684, HIGH ROAD.—Mrs. M. Gordon spoke on "What is Death?" and gave clairvoyant descriptions.—N. D.

TORQUAY.—Inspirational address by Mr. E. Rugg-Williams on "The Evolution of Religion."—R. T.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address. Master Edgar Donohue presided, and gave clairvoyant descriptions.—J. W. M.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Prior spoke on "The Paths to God," and in the afternoon addressed the Liberty Group.—V. M. S.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. A. E. Taylor and Mr. Frank Pearce. 2nd, Mr. Lonsdale on "Healing."

SOUTHPORT.—HAWKSHED HALL.—Addresses by Miss L. E. Beckett on "The Religious and Social Life of India" and "Nature and Man," followed by clairvoyant descriptions.—E. B.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mrs. Bryceson's address, "Some Thoughts of Mine," and subsequent descriptions, much appreciated by audience.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, address by Mr. S. Pulman, descriptions by Mrs. Corbin; evening, address and clairvoyance by Mr. Thomas Niven.—P.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. H. E. Hunt gave a very interesting address on "The Beginning of Wisdom."—M. W.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. P. R. Street on "Power and Peace" and "Personality and Perfection." 6th, Surgeon Ranking, R.N., clairvoyance and psychometry.—C. S.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Bridgeman; short addresses by Mr. Bridgeman and Mrs. Easterbrook; clairvoyance by Mr. Dennis; soloist, Miss L. Brock.—E. E.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Mr. Marshall, of Torquay, spoke in the morning on "In My Father's House are Many Mansions," and in the evening on "The Principle of Morality"; clairvoyance by Mr. Squires.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, address and clairvoyance by Mr. Watkins; evening, clairvoyance by Miss Coleman, of Birmingham. It being our Harvest Festival the church was decorated with flowers, fruit, &c., the gifts of members and friends.—W. G.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, spiritual healing service; afternoon, Lyceum; evening, trance address, "How to Love," by Miss V. Burton; good attendances; anthem, "Ponder my Words"; soloist, Mr. Mead, chorus by the choir.—S. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Horace Leaf ably discoursed on "Some Criticisms of Spiritualism Answered" and "Death," and gave several clairvoyant descriptions. On the following afternoon (Monday) he gave a series of psychic readings, and in the evening conducted a meeting for phenomena only. On the 1st inst. Mr. Abbott gave an address and Miss Hilda Jerome convincing clairvoyant descriptions.

PAIGNTON.—Miss Mills, F.T.I., spoke on "Man's Opportunity," and gave striking clairvoyant descriptions. August 30th, inspiring address by Mrs. Christie, M.T.I., followed by clairvoyance; subject, "True Devotion."

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NOTES BY THE WAY.

Deep feeling and earnestness, as well as care in amassing his material, characterise Mr. Harold Begbie's rejoinder, "On the Side of the Angels" (Hodder and Stoughton, 1s. net), to the criticisms which Mr. Arthur Machen has levelled against the reports of angelic appearances at Mons. The feeling is evidenced at the outset in a sharp rebuke to Mr. Machen for the light and airy manner in which he dismisses those reports. Mr. Begbie inclines to a belief in the telepathic origin of Mr. Machen's story, "The Bowmen." The best evidence for such an origin would, he holds, "be the statement of a living man of good character and sound reason present at the battle of Mons that he had seen a vision with his own eyes." Such a statement from such a man Mr. Begbie has himself had, the witness being a wounded soldier whom he has interviewed in an English hospital and with whose testimony he was evidently greatly impressed. With regard to Miss Phyllis Campbell's narrative in the "Occult Review," Mr. Machen's theory that his tale, published towards the end of September, 1914, was the origin of all the vision stories which appeared subsequently is, in Mr. Begbie's view, very badly damaged by Miss Campbell's statement that she wrote about these things to Mr. Ralph Shirley as early as August, 1914. "There is either a conspiracy between Miss Campbell and Mr. Shirley to deceive the British public (object not stated!) or Mr. Machen's theory does not hold water." Among the evidential matter quoted by Mr. Begbie from various sources, including the columns of LIGHT, he mentions a letter he has received from Mrs. Burnett Smith, well known to the story-reading public as Annie S. Swan, in the course of which she says:—

I believe all these stories. I have heard so many at first hand, and further, I have seen into the hearts of our fighting men when I was in France, and they know they are fighting on the side of the angels; therefore "these ministers of his that do his pleasure" are on their side at the supreme moment.

Mr. Begbie also cites a statement made to him in conversation by "an English lady of great energy and the most practical common-sense, who has established a rest-house and club for our soldiers in France." This lady is not disposed to credit the idea of angels appearing on earth, regarding it as more probable that what the soldiers took for angels were the spirits of some of their fallen comrades. She nevertheless bears emphatic testimony to the conviction

on the part of many of our men who fought at Mons and Ypres that very extraordinary things had occurred:—

"I can certainly assure you that a great number of our soldiers, both officers and men, are conscious of some mystery on the battlefields. It is certainly quite preposterous to suppose that something written and published at home can account for this feeling. Soldiers were speaking of mysterious things in August, 1914. I don't believe in the angels, as I told you, but I do believe, I can't help believing, that our soldiers, many of them, are aware of something supernatural in this war. They talk about it among themselves, some of them; and I suppose they would talk as freely as they are able to others if those others showed them sympathy. But I am positive they would even deny having seen anything at all, if they were questioned by one who appeared to them sceptical and superior. Tommy is much more sensitive than people suppose."

Towards the close of the book Mr. Begbie gives some striking cases of after-death appearances, taken from the "Proceedings" of the Society for Psychical Research, and other reliable records.

* * * *

The subject of Hallucinations has been very much in the air (literally "in the air") of late, and a correspondent writes asking for some information on the question. Let us begin by observing that our sole test of reality, as we conceive it, is the comparison of our impressions with those of others. We are satisfied of the reality of the objects we see around us because we find that they are seen by others and their descriptions tally with our own. If that test failed us we should have no criterion whatever. But the term hallucination does not necessarily imply that the subject of it is a person whose mind is diseased. True, some hallucinations are due to a morbid affection of the brain, but others may correspond in some remote way with a real event. Thus, one of a group of friends engaged in conversation suddenly perceives the presence of a man known to him. He remarks the fact to his friends, but as none of the others have witnessed the appearance, the seer is regarded as the victim of an optical delusion—an hallucination—and probably is of the same opinion himself. Subsequently it is found that the person he saw died in another country at the very time the apparition appeared. Such a thing has happened countless times, and to call it "hallucination" does not dispose of the fact that it must have had a basis of reality.

* * * *

In probably the majority of cases the original of an apparition seen at the time of death was lying on a sick bed, and in the physical order of things he should have appeared in his night attire. But experience shows that in nearly every case the apparition appears clothed in the costume of every day. There is a distinct incongruity here until we remember that the source of an hallucination is the mind of the person hallucinated—he receives an impression from within and externalises it, instead of receiving it from the outside world through the recognised organ of sense. The tendency then is for the seer to visualise the apparition as he was accustomed to see the man himself. We say the "tendency," because it happens

in some cases (instances have been recorded in these pages) that the mental impression is so strong that the appearance of the person thought of may coincide with his actual appearance at the time of his death rather than with the seer's conception of him. All seeing, it is to be remembered, is a question of mental impression, whatever the nature of the thing seen, or apparently seen, but everything seen by the mind and then externalised, as though it were an object in the physical world, is correctly described as an hallucination, without reference to the question whether it is the vision of a reality or something having no existence outside of the seer's mind.

This brings us to the question of certain much-discussed "visions," contemptuously dismissed by the sceptical as "hallucinations" as though that settled the whole matter. Some people in whom the visual faculty is strong seldom receive a mental impression without translating it into some form of vision. They read of a landscape or a historical event and see it vividly in their minds as they read, just as other persons with a bias to the auditory side of things "hear" the sounds of which they read, or seem to detect the tones of a friend's voice in his letter. In states of excitement, exhaustion, or other conditions in which the mental and psychical powers are exalted and the physical limitations more easily overpassed, there is great scope for hallucinations which may have their root in reality. Assuming the actual presence and influence of spiritual forces at such times, then there is a probability of something being heard or seen—more frequently *seen*, for the visual faculty is generally the stronger as being the most in use. "Visions" are beheld. If the influence on the mind is very strong, many persons may become conscious of it at the same time. These are not theories; they are well ascertained facts.

THE INNER MEANING OF THE WAR.

We take the following from a psychic script of more than ordinary merit which we have lately received :—

At the present moment, when the world's progress in knowledge is so great, a large portion of humanity has forgotten that there is a Guiding Hand, an Inflexible Will, and an Eternal Knowledge behind the whole of the Created Universe; in forgetting this humanity has, to a great extent, considered its own intellect, its own creating mind, as its God or its Centre. In realising its own growing power, it has lost sight of the something else that no human mind or intellect can ever attain, and that is the *Eternal Knowledge*, the Alpha and Omega of Creation—alone held by the great Central Force localised as God. If this terrible strife depended solely on Man for its termination or continuance, then, indeed, no fear could be too great for the human race; but as greater powers than the will of man can command are also fighting, we need have no fear as to its ultimate establishment of Good over Evil.

Looking at things from a higher point of view, you will see that under these circumstances the aggressive side *must* in the end be the loser, because the aggression comes from an abnormal growth cultivated with great care, as if it were a rare and precious plant. This abnormal growth sprang from pride and self-glorification, and from a standard evolved from fostering the growth of the material, to the exclusion of the spiritual—thus opening the door to every form of material excess, and creating through its force a mania for *power and possession*.

The purification of suffering and the fire of self-sacrifice are for all; friend and foe may alike become God's heroes, and their tears and prayers will wash the world white for a new era. All must suffer, the just with the unjust, but every pang suffered will be a death-blow to some form of evil. Life sacrificed is life gained, and if so-called friend and foe alike have laid down their lives, foe and friend alike will have gained a gift that none but God can give.

Love is the finest conscience. How unreal are the distinctions between the powers and passions of the soul!—MARK RETHERFORD.

REMARKABLE PHYSICAL PHENOMENA AT A SEANCE.

We have received from Mr. G. E. Owen, of Pontypridd, a long communication embodying an account of a remarkable séance at which he was present two months ago. He prefaces the narrative with some philosophical reflections regarding the realm of wonder opened up by the phenomena of Spiritualism and the infinite scope for exploration which it presents. In its phenomena, he points out, we have a feature which distinguishes Spiritualism from all other movements that seek to minister to man's religious needs. To understand the causes that lie at the root of those phenomena we must approach them in the spirit of Humboldt, of whom it is said that in observing Nature in her varied aspects of grandeur and beauty "he received the world into himself and reflected it again in the transfiguration of a higher comprehension, awakening in him feelings of rapture for the beautiful and sublime." But Mr. Owen is careful to indicate the distinction between the physical phenomena of Spiritualism and the ordinary phenomena of Nature with their fixed and uniform action. In the former, while the presence of man is essential he does not know whether results will be obtained and has no control over them. It follows, therefore, that a philosophy which will serve to interpret ordinary natural phenomena is useless to interpret those connected with our subject. Mr. Owen then proceeds to describe the sitting :—

The séance was held at Cardiff in the house of my personal friends, Mr. and Mrs. Geo. Harris, on Saturday evening, July 10th last. There were ten persons present, including the medium, whose name for various reasons I am not permitted to give. The medium is also a personal friend of mine, and what took place at this sitting has taken place at numerous others. That the phenomena obtained through this medium are genuine has long ago been established.

The sitting was held in the middle kitchen of an ordinary-sized house. The sitters were a gathering of friends, amongst whom was Mr. Aaron Wilkinson, of Halifax, who was down in Wales for a holiday. The medium insisted on being tied, which work I and another did with a rope fifteen feet long, fastening the ends of it in a manner that could not be interfered with, and out of the medium's reach. The medium was also thoroughly searched. The sitting was held in total darkness. The medium sat down tied securely in a chair in the corner. In this corner was a small recess, in which was a small bamboo table. On it were laid the things used in connection with the phenomena, such as a trumpet, some handbells, a child's teddy-bear, &c. The circle sat horseshoe shape, and I was on the end next to the medium as well as next to the recess, being thus afforded the best position to follow closely the evening's extraordinary events. After the medium was entranced and the control arranged the sitters the gas was put out. With the exception of the medium, whose wrists were securely tied, all the party joined hands, and the control very emphatically appealed to us not to break the chain.

In a few minutes after having commenced I felt something of a very solid nature touching my knee several times. Simultaneously with my feeling it the control asked me if I felt anything. The house being situated in the suburbs away from the traffic there was absolute silence in the circle. The teddy-bear was next obvious to all of us floating about in the air in the room. This, when shook, squeaked, thus enabling us to locate it. It did this many times and in several parts of the room. Obeying the control's orders it would touch the faces and alight on the laps of those named. Next the bells careered around the room, tinkling merrily. They would ring by one's ear, then they would rise ringing to the ceiling, striking it forcibly. The control gave various instructions, which the bells obeyed as if they were animated with life and endowed with human intelligence.

By me, mentioning my name, a voice said twice in Welsh, "It is I who am here." Before a name was given, another voice spoke to another of the sitters. The name was given and identified in this instance. Another voice spoke which Mr. and Mrs. Harris identified as that of their son lost at sea. Then the voice of a lady, who always manifests at the medium's séances, spoke to us fully for ten minutes quite audibly on various things. During her conversation her voice appeared to be between me and the medium.

During the sitting at various times lights of remarkable intensity appeared. These were of two kinds. One kind can be best likened to the flashes of a pocket electric lamp. The flash would illuminate the whole room. The other was of a dull reddish glow, appearing to be held in the palm of a hand,

and would remain visible from three to twenty seconds. Its size was two inches in diameter as near as can be estimated. All the lights appeared in the recess in the corner between me and the medium.

The table in the recess was carried from there to the middle of the circle. During its passage it was dragged over my shoulder. This done, the control announced that the séance was over. The gas was lit. Everything, except the articles used in connection with the phenomena, was as they were when it was put out. Nothing was found on the medium when searched. The rope and the manner in which the medium was tied were carefully examined, and everything was intact and precisely as we had done it. Such is a brief but strictly accurate summary of what took place at the sitting. Complete unanimity as to what had happened was manifested in the conversation that followed between the sitters.

Mr. Owen proceeds to analyse the séance at considerable length, pointing out that the sitters were persons endowed with normal intelligence and powers of observation, and that they had ample opportunity for the use of those powers and for coming to a sane conclusion as to the genuine character of the manifestations which they witnessed. His further observations amount practically to a thoughtful essay on the place of phenomena in the philosophy of Spiritualism, and may well afford material for a future article.

VOICES AND SOUNDS IN THE AIR.

A MYSTERY OF WIRELESS TELEGRAPHY.

According to the "Message of Life" (New Zealand), operators at wireless stations report that they occasionally hear the sounds of voices, music, tramping of crowds, and explosions of sound, for which they cannot account. It is supposed that in some, as yet not understood, way the vibrations of the wireless pick up these sounds. The operators say that the air does not suffer from "attenuation" as wires do, and that they believe that the wireless station will eventually be able to pick up sounds at any distance! If this is true, we may be on the eve of astounding discoveries. It may be possible that in the future, voices uttered in the past will be brought back to us on the waves of the air. Here is the theory:—

Vibrations of all sounds are thrown into the air and remain there for some time. This is shown by the length of time required for an echo to return to its starting point, by the length of time which elapses between sending and receiving of a wireless call, and by the fact that sound travels to us, as indicated by the little pause which can be perceived before we hear what someone has shouted to us from a distance. The air envelope around the earth is only fifteen miles deep; outside of that radius vibrations cannot carry. This has been demonstrated by the kites which weather bureaus have used for a number of years, to help in the prediction of temperatures. From all this evidence we have this deduction, say scientists—that the earth is a ball whirling around in space with an envelope of air fifteen miles thick, an envelope which must have absorbed all the sounds that have been made since the world began.

The question is, Where are those sounds? They must be somewhere. Somewhere within the radius of fifteen miles, unless their vibrations have died out, and recent experiments have shown the probability that vibration is the real perpetual movement. The range of the wireless, up to date, is 3,000 miles, so that at this comparatively early day in electrical science it may be that we are beginning to pick up these vibrations. Wireless operators are always complaining of "breaks" in their transmissions—queer, odd sounds, which seem almost articulate and which cannot be accounted for on any other ground than that of some phenomena connected with the lingering vibrations of past centuries. These are the conclusions of scientific men.

If the sounds of music, voices, and tramping feet are registered in the atmosphere around and above us, surely they are registered in the rooms we live in. What sounds are we sending out daily! We have learned through psychometry that the history of our lives is imparted to the clothing we wear and the very rocks contain the revelations of past ages. It is, therefore, not beyond belief that the atmosphere holds records of which we can have no possible conception.

THE SPIRITUAL VALUE OF WAR.

A STUDY IN DUPLICITY.

War is an instrument of policy. Guns and soldiers are the implements employed by statesmen in their art. An officer was describing in a letter the effect of the big German guns, which often buried whole sections of men in earth from the parapets. "Some of them," he wrote, "took no harm, so we dug them out and used them again." That is one aspect of war, but there is another. Everyone knows in what terms the spiritual value of war has been sung by German scribes with names like the cracking of nuts and the tearing of sheets. "A thousand touching traits testify to the sacred power of love which a righteous war awakens in noble nations." "War and courage have achieved more great things than the love of our neighbour." "War," says Von Moltke, "is sacred and instituted by God; it alone saves man from sinking into the grossest materialism." Hear Frederick the Great: "War opens the most fruitful field to all virtues, for at every moment constancy, pity, magnanimity, heroism, and mercy shine forth in it." I have emphasised those virtues that have shone forth most brightly in the German ranks. Frederick is ably supported by Martin Luther: "War is a divine business, as needful and necessary to the world as any other." War, in fact, is the anvil provided by God for the hammering and tempering of the peoples.

Not all are equally decided. The present conflict, from whose benefits we are suffering, has been the occasion of a curious duplicity of mind, which is here recorded for its psychological interest. Some of those, who prize war above all things for its uplifting power, equally condemn it as an institution of barbarous savagery and are determined to bring it to an end. The famous Bernhardt, who wrote: "Universal peace would be disastrous to all human progress," also wrote: "Peaceful rivalry between states need not always degenerate into war." He tells us Germany aims at securing a guarantee for peace in the future—peace which is disastrous to all human progress! Max Lenz, a professor, writes: "In the Czar's speech to the Duma, he sought to justify the abomination which he let loose upon the earth in unchaining this world-war. . . . O wonderful, sanctifying power of war! Where are now the white-livered fools who with their soft, sweet words wished to plant the seeds of eternal peace?" If that is not duplicity it is at least duplicity.

I find a greater singleness of mind among our English pundits. Professor Cramb has taught that every advance in European politics or religion has been attended by war. "Is there something in war," he asks, "which has escaped the examination of Pacifism? In war man has a possession which he values above religion, above industry and comfort—the power of rising above life, of pursuing the ideal." Lord Haldane is a philosopher and therefore a man of wisdom. He looks for a great moral advance as the result of this clash of nations. We shall all be made simpler, more serious, greater, he thinks. Of Russia, Stephen Graham writes: "The people are full of thankfulness for the things which the war has brought them—national enthusiasm, temperance and moral unanimity."

This full-toned chorus of praise is very impressive and arresting. Surely we have here the elixir of life, which we should be mad to renounce. Where so many of the great and wise are at one, how shall we venture on dissent? And yet I feel there is more truth in these words than in theirs: "When men hereafter speak of the pomp and circumstance of war, we shall know they are referring to scenes such as can be witnessed in a slaughter-house."

War, whatever be the virtues that accompany it, must remain brutal and savage and alien to the ideals of civilisation. One feels with all the conviction of fundamental instinct that it is evil and must be suppressed. Probably even those whose singleness of mind I have commended would admit, if honest, that war is a barbarous anachronism and that peace is a higher aim to pursue.

I do not know if the above quotations and comments are appropriate to *LIGHT*, but they are appropriate to a consideration of the literature which is crowding upon us, which looks beyond the end of this catastrophic upheaval with a view to influence

betimes the course of future policy. Of these books one by Mr. Raymond Unwin, "The War and What After?" (Garden City Press, 6s., and 1s. 6d. cloth), has come into my hands. He notes the tendency towards unity between nations and tribes, as shown in the course of history, of which Great Britain is an example; and he argues for an extension of this process to an alliance between all civilised states, or as many as are of a like way of thinking. Such an alliance for the judicial settlement of disputes would ensure peace as against any predatory minority that preferred to stand out, and this is probably the direction in which things will eventually move, if the difficulties incidental to conflicting ambitions can be overcome. Mr. Unwin is wise enough to see that "democracies must prepare themselves to control more effectually the policies of their Governments." To cast a covetous eye upon the territory of your neighbour is in the main, it must be admitted, an aristocratic trait.

We are agreed, then, that war is part of that evil out of which comes good. It is a field for the exercise of the noblest of human qualities. Without it literature and art would be greatly impoverished. Its spiritual potency, as Professor Cramb has shown, lies in this, that it compels a man to put forth the very utmost of his strength and will. In that it resembles the tremendous discipline of Polar exploration: the nearer man comes to death, the more vividly he lives. For the whole nation, besides, it is a training in unity and unselfishness. Can we afford to dispense with such a school of heroism? Shall we not languish in the enervating air of a perpetual peace?

The answer is that the cruelty, treachery and ferocity of war, with its aftermath of suffering and its sacrifice of the flower of the race, overbalance whatever there be in it of good. The price demanded is too high. To say it is ordained by God is to make a bad joke. Peace has its victories as well as war, and all these virtues are practised quietly day by day without the stimulus of the ever-present fear of death. If it be contended that peace does, as a matter of experience, make for degeneracy, it may be urged with equal force that our efforts to counteract this effect are extraordinarily small, while influences of an opposite kind flourish exceedingly. If the claim of war to be a necessary medicine for the human race is to be confirmed, it must only be when a conscientious endeavour to spiritualise the conditions of peace has finally and definitely failed.

N. G. S.

THE PROPHECY OF PINSK.

SCENE OF THE PREDICIED STRUGGLE.

In regard to the prophecy of the Polish saint, Andrew Bobola (quoted in our columns on May 29th last, and again in fuller detail on August 21st), according to which one of the crowning struggles of the war is to take place on the scene of the saint's martyrdom, the territory of Pinsk, "Explorer" sends us this description of the country in question, taken from a London daily:—

Pinsk, on which the Russians appear to be retiring, is in the centre of the vast marsh and swamp district which the river Pripet runs through. This marshland stretches from Brest Litovsk almost to Smolensk and Kieff, and includes an area of many thousand square miles. On the north the marshes join the great forest of Bialowiezka. Pinsk has an important junction of railways. Travellers state that for mile after mile this marshy region presents only water and mud, covered with light green reeds. For ten miles at a time there is no sign of human life except the huts of the railway watchmen. Everywhere are winding streams, and the few roads are mere sloppy mud streaks. Right and left of these so-called roads stretch bottomless morasses. The Russians know the marshes, but they threaten disaster to a pursuing enemy.

To the above may be added the following "pressogram" which our correspondent saw exhibited in a shop window:—

People in this country can only faintly conceive the difficulty presented by the marshlands around the river Pripet. The basin of the river covers nearly 50,000 [5,000?] square miles. The river is only free from ice for 250 days in each year. In rainy seasons it broadens out in places to a width of ten miles. The whole region is most unhealthy. This is the country into which the enemy are pressing from Brest Litovsk, and in which they must winter, unless they succeed in smashing the elusive Russian army.

SPIRITUALISM AND ITS MESSAGE.

A SUGGESTED PLAN OF ORGANISATION.

Mr. A. T. Connor, general secretary of the Stratford Spiritual Church, writes:—

I have read Mr. Horace Leaf's article in *LIGHT* (p. 416) with great interest; the part which most impressed me, as a society worker, was his call for trained platform workers, and his appeal for a training college. I presume that by "college" he means a properly constituted educational establishment, somewhat on the lines of Keble or Ruskin College, which would train students for participation in our propaganda work. In my opinion, the cause of Spiritualism can neither be upheld nor spread unless a proper system of platform work (and education for platform work) can be established, and night classes would not be sufficient. For local workers, anxious to do their best locally for Spiritualism, but unable to undertake a larger work, night classes might be useful in developing any talent possessed. But for a great missionary endeavour, conceived with the idea of convincing a sceptical world of the truth of our claims, a thorough education in physiology, chemistry, the mental sciences and physics is absolutely essential.

This would entail the foundation and endowment of a Spiritualist College, with a staff of teachers competent to teach not only the sciences suggested, but also their application to our phenomena and philosophy. In this way—and in this way only—would it be possible to supply our platforms with what is now so sorely needed—a body of speakers able to explain to the public the great truths in which we believe and the glorious facts which we have proved.

But a college such as this would be wasted unless it were backed by a thoroughly organised movement, in which all societies joined for the purpose of vigorous propaganda. Individually, most societies would not be able to afford the fees that could justly be demanded by these trained workers, and the only alternative is a central body, with well-defined powers, but able to secure and allocate the services of speakers and mediums who had reached the necessary standard. To this end the strong societies would have to realise that they had a duty towards their weaker brethren—that the progress and welfare of the movement are of greater importance than the private interests of any individual society.

With this idea in mind, and all determined on pulling together for advancement, it would be possible to form a federation of societies that could put our cause in a more favourable light than that in which it appears at present. But this federation must work on an organised plan which would embrace all its units. It must find out what it wants to do, decide how it ought to be done, and—do it. As a result of its work, societies must grow stronger; non-Spiritualists must be attracted; Spiritualists must have cause to be proud of their religion. If the results are to be otherwise, we might just as well keep to the existing organisations—and continue doing nothing. But it is my firm conviction, and the conviction of many earnest Spiritualists with whom I have spoken, that an organised scheme of combined and harmonious work would give results that would surprise the world. And, in the words of the Bruce—"Now's the day, and now's the hour."

The only drawback—I almost said the fatal drawback—to the success of this federation is the question of finance. The work necessary to make the propaganda successful could not be done in spare time, and those who would be willing to give their full time, and, what is more important, would be capable of doing good work, are in most cases unable to give up their means of livelihood. So Spiritualism, if Spiritualists really desire a strong, vital movement, must make liberal provision for the workers qualified for the great task. And I feel confident, somehow, that if a scheme of work could only be propounded, there are many wealthy Spiritualists who would openly associate themselves with such a scheme, and see that it lacked nothing financially.

To be successful, the preparation of speakers and properly developed mediums and the organisation of society work should

go hand in hand, and if some of the wealth at which Mr. Leaf hints could only be secured to endow a vigorous propaganda movement, then it would surely follow that in a short time Spiritualism would be placed where it ought to be—but is not—in the forefront of the world's religions.

THE MONS VISIONS.

We review Mr. Harold Begbie's "On the Side of the Angels" in this week's "Notes by the Way."

In a leading article in the "Christian Commonwealth," headed "Are Visions About?" the writer, after passing in review the history of the Mons stories, and noting that they stand much on a level with the singular stories related in Mr. Howard Grey's "Visions, Previsions, and Miracles of Modern Times" (noticed in our last issue, p. 433), observes:—

The extraordinary frequency of such supernormal phenomena in times of crisis and change is indisputable. It suggests a possible explanation which people independently persuaded of the truth of all that range of experience which the Psychical Research Society exists to investigate will not find it hard to accept. Given belief in the view stated so simply and confidently by Swedenborg—that Man is so constituted that he is at the same time in the spiritual world and the natural world—and it is not difficult to imagine that in times of great spiritual exaltation men become aware of presences and powers to which in their normal lives they are strangers. . . . Modern psychical research has done nothing if it has not proved the interpenetration of these two worlds, and has supplied the evidence that occult forces energise within our world in ways beyond our knowing.

The sceptic can, of course, dismiss such stories as that of the angels at Mons as mere crude superstition—which is an attitude at once unscientific and negative. That position attracts us as little as the rather pathetic position of those who seek quasi-legal testimony to the existence of a spiritual world, in which our own world lies enfolded, by inviting soldiers to make affidavits in proper form. Whether supernormal manifestations were seen in the skies at Mons is, of course, a matter to be decided by eye-witnesses, and the more eye-witnesses there are the better. But we would not build our faith in a spiritual world, which is the centre and source of all our life, upon documents attested in legal form. The ultimate test of the value of these stories is, not whether they can be proved to be objectively true—there is, indeed, in the desire to prove them literally true something parallel to the materialism which denies the possibility of their being true—but whether they are consonant with the conception we have framed of the universe, and whether they nourish real spiritual religion. Granted that the reports of the external appearance of angels at Mons have not been established, is it unreasonable to regard the persistence in all ages and lands of such stories, and the readiness with which they are credited, as witnessing to a great spiritual reality?

Diverse views continue to be taken regarding the visions. The Rev. John Hilton, of St. Matthew's Church, Essex-road, Canonbury, London, preaching on the 5th inst. on "The Angels of Mons," said:—

I find no difficulty in believing that God did actually raise the veil between the seen and the unseen and that He allowed some of those tired, weary, worn-out defenders of right, honour, purity and truth to see that there was a wall of protection between themselves and the Germans, and that that wall of protection was a body of His own ministers, whom we call angels.

The Rev. Father Ross, at St. Joseph's, Aldershot, regarded the matter from a different standpoint:—

The men were probably overcome by marching and the heat of battle, and this is the view which thoughtful Catholics take of the story of Mons. Yet God did at times so manifest His divine will and intervene in the affairs of man.

"T.P.'s Weekly" for the 11th inst. devotes nearly two columns to an article by the Editor (Mr. Holbrook Jackson) on "The Boom in Angels." Its tone is mildly chaffing, as may be judged from the following brief excerpt:—

Perhaps the angels of Mons are creations of that wish which, we are told, is father to thought. There is one thing, however, which makes one doubt their existence—nobody tried to shoot them. That is a very destructive piece of evidence in an age when countenances killing for patriotism as readily as it

countenances killing for sport. Yes, if an angel were to appear someone would shoot it as surely as the Vicar of Siddermorton shot the angel in Mr. Wells' story, "The Wonderful Visit." A German who brought down an angel would get the Iron Cross.

We recall that Miss Matty's brother, in "Cranford," owned to having "shot a cherubim," but in his case it was, as he pleaded, a regrettable accident, a statement which none of his hearers ventured to question. Mr. Jackson rather cynically inquires what it matters, after all, "whether you see angels or not so long as you think you do, especially if they are good angels, as those at Mons were. . . . Perhaps, the things we call facts were once myths and, like Peter Pan's fairy, without power of materialisation until someone had believed in them."

We come into a more reverent atmosphere when we open the parish magazine sent us by the Rev. G. Vale Owen, of Orford Parsonage, Warrington. Judging by the prayer list at the beginning of the magazine, Mr. Owen's church has contributed a goodly number to the country's defenders. In writing to his lads at the front he enclosed in many instances a printed leaflet telling the story of the vision of angels at Mons, and in the replies he received, from which he gives a number of very interesting extracts, we meet with several allusions to it. One writer reports that he has inquired about the angels, but has not yet met a man who saw them; another says: "After what I have seen myself I can quite believe it, and I know scores had similar visions"; and yet another: "I have had numerous similar instances related to me; I believe such a thing could and actually did happen"; while to a fourth the story recalls the thought that had many times come to him, "when we saw the Germans coming to attack—enough to eat us—and yet had never landed anywhere near, that some unseen Power was guarding us." But in no case do we find any first-hand confirmation of the vision.

TWO INTERESTING "AT HOMES."

The autumn season of the Occult and Musical "At Homes" held in the Green Salon at the Eustace Miles Restaurant opened on September 3rd, when Miss Felicia Scatcherd gave an interesting lecture on "Spooks." After explaining the difference—a somewhat elusive one—between "spooks" and "ghosts," Miss Scatcherd went on to relate several instances of apparitions of both living and (so-called) dead persons. Noteworthy among the cases cited was that of the lecturer's father, a fearless rider whose "spook" appeared in the house one morning at the identical moment he met with a severe accident in the course of his morning's ride. Another case was that of a certain Continental Minister, with whom Miss Scatcherd had an appointment, and whose apparition appeared to her at a time when he was attending a critical Cabinet meeting. The case of Sir Carne Rasch, who was seen in the House of Commons by the late Sir Henry Campbell-Bannerman, was also dealt with.

Mr. Ernest Meads, speaking on "After-Death States and the Law of Spirit-Return" at the "At Home" on the 10th inst., said that Heaven might be said to represent the many spheres above the earth-plane, increasing in brightness as they receded, and hell the many spheres below increasing in density of darkness as they also receded from the earth-plane. The brightness of each sphere corresponded exactly with the development of love among the spirits who inhabited it. "Where your treasure is, there will your heart be also," was an inexorable law. Consequently the ordinary man of the world, loving naught but the material, naturally became earth-bound until such time as he voluntarily desired a more spiritual state. So perfect, however, was the Love which controlled this law, that even while continuing in his old groove of existence such a spirit might rise to higher things by attaching himself to a mortal and unselfishly assisting him in his earth-duty, however humble it might be.

Discussion followed both addresses. Music was provided at the first meeting by Miss Lilian Dear (contralto) and Miss Eva Tucker (musical monologues), and at the second by Miss Bertha May (contralto), Miss Jessie Beach (whistler), and Miss A. Cretchley (solo pianiste). On both occasions Mr. W. J. C. Hewison acted as accompanist.

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THE END THAT NEVER COMES.

The "croaker" is a type probably as old as humanity. For him there are always "rocks ahead" and "clouds on the horizon." He does not see how we are going to succeed in the face of this or that impending calamity. His gloomy forecasts are constantly falsified by events, but like the poor he is always with us. We can imagine him in the days of prehistoric man pointing out to his neighbours that the ravages of the monstrous reptiles of the time, together with the earthquakes and the floods, would extinguish the race of man. Probably he gained a certain melancholy satisfaction from it. To be the Jeremiah or the Solomon Eagle of one's generation confers distinction of a kind. Cumming and Baxter and "Jezreel" acquired by their End-of-the-World doctrines a fame that they would probably have missed had they relied on other avenues to renown.

We were lately studying an essay from the pen of an American University Professor who was moved to despair over the decadence of the age. He had several causes of complaint, and amongst them was the decline of Science. Science, like most other things, was in a bad way. He pointed to the rise of such things as "divine healing, mental healing, and faith cure." Such doctrines, he claimed, represented "superstition pure and simple." The growing feebleness of Science was shown by the fact that it was powerless to eradicate these "superstitions." It had not even killed the belief in ghosts! "A mad world, my masters." Associated with him in the chronicle of lamentation was another Professor who represented Sociology and who, looking at the tendencies of the age as expressed in the American people, found a general drift towards anarchy.

It is all very sad and sobering, but humanity has heard it all before countless times. There has never been an age without its crisis which was to result in the dissolution of society—"red ruin and the breaking up of laws." But somehow the crisis passes even when it is a world-war, and humanity, recovering, goes on merrily until the next crisis, which is to be positively the last.

Let us glance briefly at a few of the indictments against the progress of the world put forward by the two writers.

It is true they confine their attention mainly to their own great country, but the evils, or alleged evils, of which they complain affect the whole civilised world, and their arguments have a wide application. One of the

writers notes the decline of originality and individuality. Everything and everybody are becoming stereotyped into a dull, monotonous pattern. It is very true, but its significance is vastly exaggerated. It is just a phase of life. All experience shows that evils, when they have become intense enough, check and rectify themselves. When the world is sick and tired of its sameness there will be a reaction, and in due time new Jeremiahs will arise to complain of its excesses of originality and its ugly differences of customs and costumes, manners and methods. And then there will be another "crisis"!

Another complaint refers to the increase of crime and the gambling spirit, to which again we apply very much the same answer. There is nothing permanent in the symptom. Most of the crime arises from social injustice, and every year the war against the inequalities of society increases in vigour. It is probable, too, that some of the vice and wrongdoing is the result of that very sameness and monotony to which we have already referred. Men do not love monotony, and their law-breaking is a form of protest against it.

Lastly, let us consider the complaint against the spread of "superstition pure and simple." (We are thankful to hear that anything can be "pure and simple" in these days!) We need not attach much importance to it. We have gone over that old ground until we are weary. Briefly, the arguments amount to this: Science once sneered at ghosts, clairvoyance, faith healing, and the rest. But of late it has had to shift its ground and to consider their possible reality. Therefore, Science is weakening, and the scientific mind is no longer holding its own. But it is now a commonplace that Science once laughed at steam locomotion, at electric traction, at phonographs, at telephones, at aviation. And it had to shift its ground. Science apparently progresses by a process of degeneration! Is it such a sign of weakness to admit that you were wrong and to refuse to hold on obstinately to a position that the advance of the world has shown to be a false one? We think not. It is rather a sign of strength, for it takes courage to admit an error, especially when one has taken up a position of authority.

It needs something like heroism to defend that "vulgar superstition"—the existence of a spirit-world—even when it has been proved to be a truth. But there are scientists who have had the bravery to do it. The laggards and the cowards will come in when the fighting is all over and the truth established, and protest that they knew it was true all the time, but thinking humanity will have taken their measure and the heroes will not lose their reward.

When the time arrives for a general affirmation of the reality of Spirit, there will be a new attitude towards the problems of the time. Most of the old difficulties will disappear. We shall hear less of the crises that threaten the welfare and even the existence of humanity, for it will dawn upon the mind of the observer that a race with the infinite resources of a spiritual universe behind it is not easily to be swept into the abyss, and that what philosophers of narrow vision mistook for signs of human perversity and the power of original sin were really the protests of the soul against a cramped environment. It is, of course, a regrettable thing to find people in "transcendental circles" imbibing all kinds of extravagant theories of the spiritual world, the ready victims of charlatans and pretended mystics. But the theology that failed to give these people any rational ideas of the nature of the next life should be the last to complain of their resort to other teachers.

For ourselves, we see cause for neither doubt nor alarm in our survey of the spiritual horizon. There is doubtless a good deal to lament and regret amongst the tendencies

of the time. But in these matters we are content to record our protest and to pass on, confident that the evils will outwork themselves and the truths at last have their full vindication. Meantime we stand for the reality of the soul, and of the existence beyond the grave of a world divinely ordered and, by consequence, natural, rational and orderly, however distorted may be the pictures of it presented by those whose emotional ardour has not yet been subdued to orderly expression by the influence of reason. And holding by the existence of a Spirit, "moulding all things to its own likeness," we may face the best or the worst that life can offer with an even mind.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 19TH, 1885.)

A German mineralogist, by means of the divining rod, discovered many very valuable mines, thus proving its use in a practical and commercial sense. Nor has it been without advantage in furthering the ends of justice. A man and his wife, for the sake of their money, had been murdered in a cellar. A man named Jacques Aymar, a wealthy peasant, and a sensitive, was taken to this spot. Guided by the rod, he followed the track of the murderers into hotels; told the glasses from which they had drunk; tracked them by land and over rivers; recognised the beds upon which they had slept; the very pots they had touched, till he was conducted, by this hazel fork, to the gates of a prison, where he felt sure one or more of the wretches would be found. Four male prisoners were placed before him, when the rod turned violently towards a man with a hump-back, who had been admitted, only half an hour before, for some petty larceny. The peasant said the man with the hump was one of the assassins. The fellow at first denied it, but at length confessed, and he corroborated in every particular the truth of the track taken by the sensitive over forty-five French leagues. This case is remarkable and is well authenticated. From these examples it is highly probable when veins of metal break, and geologists and mineralogists are at a loss to point out the corresponding seam, if a sensitive were called in, he might be able to indicate where the broken vein begins. In these cases, sensitives, cataleptics, lunatics of a certain order, and somnambulists may some time be quite in request for commercial purposes, and instead of being a burden might really prove benefactors to their several localities, doing, in fact, what science had failed to accomplish. The discovery of Od seems quite adequate to explain the phenomena of which the hazel fork is the outward symbol. It is something more than a mere sort of hocus-pocus, or legerdemain, to satisfy the vulgar mind, which is never contented unless a veritable something impinges upon the senses, and seems adequate, in their eyes, to account for the effects observed. The opinion of Dr. Herbert Mayo, Tardy de Montravel, Ritter, Thouvenel, and others, is "that there is strong evidence to show that, in competent and honest hands, the divining rod really does what is pretended of it"; *i.e.*, in the hands of sensitives whose odic force seems naturally to have some kind of occult relationship with lodes of metals, seams of coal, and the flowing of subterraneous water.

—From an article by S. EADON, M.D.

THE "PSYCHIC TELEGRAPH."—Mr. David Wilson informs us that he has received several messages the meaning of which is unintelligible, and which suggest that experiments of a somewhat haphazard kind are being made. Thus he has received several times the number "567704," and would be glad to know if it has a significance for any of our readers who may have been devising a test message.

Mrs. MARY DAVIES writes that Sunday evening meetings with the object of comforting those that mourn are being held at the Boudoir Theatre, Kensington, the order of the service including inspirational music by Mrs. M. Meredith, a vocal solo, a short address, and clairvoyance. Mrs. Davies has already received many letters of gratitude for the help these meetings have afforded the writers.

SOME PROBLEMS THAT FACE INQUIRERS.

BY H. A. DALLAS.

This paper is intended to meet a want that may have been felt by readers of LIGHT at the present time. Many who have never studied the subject to which LIGHT is devoted are disposed now to ask questions about it; they want to know how far it can really throw light upon the darkness of bereavement and death, which so often they are compelled to face. But any books which imply previous knowledge are unsuited for these inquirers, and technical expressions puzzle them. I wish to avoid any expression which may do this and to write a quite simple paper, which may be separated from the rest of LIGHT and given to anyone to read whom it may benefit.

One of the questions which I have myself been asked is—Does this study make you happier?

The inquiry obviously begins at the wrong end; to a student of any part of the Universe the first aim is not to find out what will make for happiness but to learn the *truth*, just because it is the truth; but we want to meet sympathetically—not critically—the thoughts and questions that naturally arise. Let us then deal candidly with this point first.

Illusions are often very pleasant, and we cannot deny that a close study of the Universe in any direction often has the effect of dissipating comfortable illusions, as well as destroying painful errors. This is true with regard to the study of man's spiritual nature and destiny, and the character of the life beyond death.

Christ told us that the truth should make us *free*. He did not promise that the *immediate* effect would be to make us happy, though He did assure us that it carried with it the secret of a peace and joy far exceeding that which the world of illusions can give.

Experience proves this to be so. As we learn to apprehend better the laws that govern man's nature and as we catch a glimpse of how these laws operate beyond the death of the body we gain an uplifting sense of freedom. The needless fears which often haunt the mind, the fear of the unknown, the fear of death, and many kindred dreads, which for the most part belong to that part of our nature which we share with the lower creatures, fall away from the man who dares to face facts and to inquire. But the Unseen does not present itself as altogether a summerland; the student learns to realise that he must give up the notion which he may have previously held that the change of death would forever emancipate the spirit from further trial or sorrow, or the need for earnest effort. He can no longer believe that the sorrows of earth are wholly hidden from the spirit freed from the body, or that the habits of a lifetime are obliterated by the mere act of dying. He discovers death to be an incident, not a climax; an incident which does indeed make an important change in a man's condition—how great we shall probably never realise until we experience it (some few may have caught a faint glimpse of this under an anæsthetic)—but the same laws govern spirit in that state as in this. Because we are spirits, not physical beings merely, we are liable to many experiences and many trials which the lower creatures do not have; these spring out of our more god-like faculties, out of the consciousness of right and wrong, out of our sense of the beautiful and the orderly, out of sympathy and idealism. The idealist suffers more and enjoys more than others can do. To be delivered from the burden of the flesh puts man into a state in which all his idealistic and sympathetic faculties are likely to have freer scope for development, hence we cannot conclude that unclouded bliss will, for the highest and the noblest natures, be the immediate consequence of dying. There is something that noble spirits desire more than bliss. A progressive capacity for union with the Great Spirit and with His manifestations, unity of sympathy and understanding with the whole Universe of created life is more than happiness by exemption from sorrow; such a condition is infinite joy when attained, but it must be *achieved*, not merely accepted.

The illusion, then, that death leaves no room for further achievement through the discipline of sympathy with earth's

sorrows is dissipated by the study we are considering, and we gain instead an outlook upon man's destiny and development in the future ages which is to most minds vastly more inspiring and consoling than the prospect we have surrendered. For, to begin with, we realise more fully than we have ever done the unity of all life; we see something of the dignity and significance of the term *Universe*. Whereas, formerly, we thought of life in watertight compartments, and death seemed to shut off from us entirely the great multitude who pass its portals, we now perceive that they and we are still in intimate fellowship, still growing together, working together, sympathising with each other and able to give mutual help. Not only can they co-operate with us, but we can co-operate with them; not only are we receptive of their thoughts and influenced by their progressive development but they are receptive of ours, and our strivings may bring to them fresh impulses of joy, fresh encouragement in their high endeavours. "They without us shall not be made perfect" are words which gain a richer significance as we apprehend by experience the nearness of unseen presences and their constant mindfulness of us who are still on earth.

The condition of anyone in the next life will necessarily be determined by his state of advancement in this. "Many that are first shall be last and the last first." Those who have wrapt themselves in selfishness and have made a god of self will have much to overcome before they can enter into light; but for a vast number the next life proves to be a great emancipation from illusions and the burdens of earth. The messages show that even those who did not wish to die prefer the life beyond when they reach it, and do not wish to exchange it for the life they were reluctant to leave. A few extracts will show how blessed is the change for those who can look out from self into the vast and wondrous environment of spirit and enter into its fellowship.

Frederic Myers, in a remarkable message through Mrs. Holland, has said: "The reality is infinitely more wonderful than our most daring conjectures. Indeed, no conjecture can be sufficiently daring." (Quoted in "*Mors Janua Vitæ*," p. 22.) Another says: "I don't care for material things now, our interest is much greater." ("Proceedings of the Society for Psychical Research," Vol. VI.) And another: "I am happy here, and more so since I find I can communicate with you" ("Proceedings," Vol. XIII.).

Rest for the weary, refreshment for those who have borne with courage the burden of life on earth, society for the lonely, and light for those who seek light, these, we are assured, are among the "good things prepared" for spirits who pass through death into a new and freer environment.

Let no one suppose that because they have still a share, by sympathy, in our trials and because they still have to learn and to strive, we need fear for those whom we love as they pass out of our ken. The messages endorse the belief which has been taught by the churches of Christendom that angel friends are at hand to meet the passing soul and to gradually prepare it for realising the change in its condition. The success of their ministry may, to a large extent, depend on the degree in which the spirit has been open or closed to helpful and uplifting influences during this life, and in some measure also to the co-operation of those on earth who by their affection and prayers may be able to reach the spirit and to influence it by the wireless telegraphy of human love.

(To be continued.)

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EXAMPLE is everything: it is the school of mankind, and they will learn at no other.—BURKE.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

IX.—RESUMÉ. EXPLORATION UNDER LEVITATED TABLE.

It is, perhaps, well, before proceeding with an account of the investigation, to summarise the chief results which the research has revealed up to the present. These are only the obvious and outstanding features, which an experimenter could scarcely miss, and it is certain that many of the finer points have either escaped recognition altogether or have not yet been properly appreciated, a state of affairs that I may hope to remedy in time. What has already been accomplished has been almost wholly due to the fine experimental conditions supplied by my young medium and the sitters, and to the co-operation of the invisible workers. There is nothing haphazard about the phenomena. I have only to ask for what I want, and if they be possible my demands are immediately granted. Indeed, so much so is this the case that I can arrange beforehand the programme to be carried out at any experimental séance, with approximate times, &c., for the various tests, and the chances are that there will be no hitch. In the summary of results given below the reader should understand that modifications may be required as the investigation proceeds, but that it is unlikely there will be any essential alterations.

(a) The raps, knocks, bell-ringing, &c., are objective sounds.

(b) Psychic force can be varied in magnitude within certain limits. It can have any direction when exerted inside the circle, which would indicate that its source is not within the body of the medium, but at some point outside.

(c) Raps may vary in magnitude from noises just audible to sounds like blows from a sledge-hammer. They cannot be produced unless the medium's weight is reduced, and there is an intimate relation between the amount of reduction in weight and the intensity of the raps, apparently one of direct proportion. The matter taken from the body of the medium is not permanently removed, but is put back wholly, or almost wholly, at the termination of the phenomena. Further, the matter thus temporarily removed, and used in some unknown way in the production of impacts generally, is only gradually taken from the medium, possibly to avoid shock to her system.

(d) All raps, blows, shufflings and movements of matter of all kinds—even when such movements are performed wholly in the air—react upon the body of the medium and result in apparent addition to her weight; such increase lasting for the period of the movement if it endures over measurable time, or being apparently synchronous with the blow if the time is too short to measure.

(e) The processes used in the production of impacts and in the levitation of the table are fundamentally different.

(f) When a table is levitated the weight of that table is added instantly to the weight of the medium. This statement may require the modification that the sitters take about five per cent. of the weight.

(g) When a table is levitated there is immediately under it upon the floor a downward force, whose magnitude with reference to the weight of the table is not yet fixed, but which seems to be in the neighbourhood of the weight of the table.

Besides these main points, many subsidiary effects not in the direct line of the particular experiments upon which I was engaged, have been forced upon my attention; but I do not desire to discuss them at present. They will probably fall into their proper place as the investigation proceeds.

I come now to the consideration of what is occurring underneath the table during levitation. It is quite obvious that the lifting force is not exerted from the top of the table, for one may press down upon it and move it about, and this affects the levitation very little. A more convincing argument, however, that no action is exerted from above is the fact that a fairly strong light may be flashed upon the top surface without seeming to reduce or affect the levitation; while, on the other hand, the same amount of light shining underneath the table, immediately

causes it to drop. The space underneath the table is relatively darker than the rest of the room and must be kept so if the best results are to be obtained. The lifting force is thus obviously beneath the table, and the question arises as to whether the levitation is accomplished solely by an upward force upon each leg, or whether the under surface is affected; for we have to remember that the foot of each leg is the portion of the table nearest the floor during levitation, and it seems reasonable to suppose that the operators would work on the material in closest touch with the floor.

The following experiments have to do with conditions underneath the table, and the reader should bear in mind that this is the most troublesome region to deal with throughout the whole room on account of the relative darkness. Nevertheless, the light is strong enough for most purposes, and when direct scale readings cannot be obtained by sight, the sense of touch can be called in, as will be explained hereafter.

Experiment 18.—Exploring the field underneath the table by the hand and arm.

The table used was the ordinary séance one. It weighs about 10½ lb. If the upward levitating force were exerted upon the legs only and not upon the under surface, there would be an upward force upon each leg of $(10\frac{1}{2} \div 4)$ lb., say about 2½ lb. If the hand be placed under a leg with, say, palm upwards, it is reasonable to suppose that the reaction of 2½ lb. immediately under the leg and exerted upon the palm of the hand would be perfectly apparent. To test this, then, when the table was steadily levitated I placed my right hand upon the floor, palm uppermost, immediately under each leg in succession, keeping the hand in each position for five or six seconds. (While carrying out these experiments I may mention that I was sitting inside the circle beside the table on the side remote from the medium, my reason for this particular position being that I might not disturb the field between the medium and the table.) The result of this experiment was entirely negative. I felt not the least sign of pressure upon my hand when it was under any of the legs, or when I gradually raised it from the floor till it touched the legs, which would indicate that the operators do not in the production of levitation press upwards upon the legs only.

If we suppose that the levitation is produced by a uniform upward pressure upon the under surface of the table, we find, from dividing the weight of the table by the area of its surface, that this upward pressure, in the case of the séance table, would amount to '025 lb. per square inch. During steady levitation I placed the back of my open hand with palm presented to the field (a) upon the floor in various places under the table, and (b) upon the under surface of the table, but I experienced no sense of pressure anywhere. As, however, a pressure of '025 lb. per square inch over the few square inches of the palm would amount to very little, this result is not to be wondered at.

I put my arm right underneath the table from end to end, moving it gently to and fro, but I experienced as before no sense of pressure anywhere.

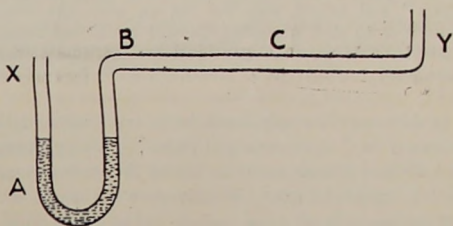
Experiment 19.—The effect of sliding a body having considerable mass underneath the levitated table.

The table being steadily levitated, I gently moved a spring balance of the compression type, 8½ in. high, and with a rectangular top surface 8 in. x 6 in. along the floor underneath the table. This time there was a positive result. The table, which before the experiment was tranquil a few inches up in the air, fluttered like a wounded bird and dropped gently to the floor. This would indicate that the space displaced by the balance was a factor in the levitation, and that the levitation is in effect produced by an upward force upon the under portion of the surface of the table; also that the region near the floor underneath the table is of importance in the production of the phenomenon.

Experiment 20.—Exploring the field beneath the levitated table with a manometer.

The figure shows diagrammatically the main portions of the instrument. A is a U-tube of glass, connected to a straight tube of glass C, by a small piece of thick rubber tube at B. The free end of C is turned upwards at right angles. Both ends of the apparatus, *x* and *y*, are open to the atmosphere. A is half

filled with water, and when there is equal gaseous pressure at *x* and *y*, the water remains at the same level in both limbs of the U-tube. If, however, there is a greater gaseous pressure upon *y* than *x*, the water rises in the left-hand limb of the U-tube and falls in the right-hand one, and the difference of heights is a measure of the difference of pressure. The length of the tube C is 14½ in. The figure shows the elements of the apparatus only. As a matter of fact, the manometer used was a fine instrument required for measuring the pressure of the gases in steam-boiler flues. It has a cock which can be rotated by



finger and thumb, so that the gaseous pressure can be held at any instant, and thus the difference in heights of the columns of water examined at leisure.

If we suppose that there is a uniform upward pressure of '025 lb. per square inch under the table, and if we further suppose that this pressure is exerted by something of the nature of a gas and that this gas is contained within limits beneath the table (although such suppositions appear unthinkable), then we might expect to see a difference of pressure indicated on the manometer of about 7 in. The table being steadily levitated I inserted the end *y* of the manometer (a) immediately under a leg of the table; (b) at various places on the floor under the table; (c) at several places near the under surface of the table; (d) at several points in space between the floor and surface of table. The results were entirely negative. There were no indications of difference of gaseous pressure anywhere.

Finally, I made a wide sweeping movement with the tube C of the manometer under the levitated table and well beyond it on all sides, but I encountered no resistance anywhere.

A PRAYER FOR SPIRITUALISTS IN TIME OF WAR.

Lord of the universe, Controller and Creator of all Law, spiritual and physical, look with pity on the selfishness and ignorance of the nations in their present murderous but brave struggle for self-expression or domination, or it may be even for the establishment of nobler ideals. Already Thou hast revealed a better way of establishing the right and of speeding human progress. Raise up, we beseech Thee, Almighty God, a great army of clear-sighted, courageous men and women equally ready to make the great sacrifice, but in a manner that shames the evildoer and brings no aftermath of evil. Let Thy influence descend that the world may listen with more willing mind and heart to the message of the Prince of Peace, and so listening strive to realise the oneness of the human race. Meanwhile save us from harbouring hatred of our enemies. And whilst the destructive forces gathered and loosed by man are being spent we commend to Thy Fatherly care our beloved ones who are actively engaged in the strife, believing it to be their duty, and ask, if it accord with Thy will, that they may be preserved from bodily harm. But if not, we pray that they may be prepared for the great change and fitted for the higher spheres.

We pray, also, that our rulers and those in authority may be well advised in this critical time and fulfil their offices honestly and well, that all the people of this land may see clearly their duty in whatever way it lies and completely do it. Above all, may we who pray be also kept from falling. Amen.

R. B.

"THE Gods and the Titans: Their Work and their Conflicts," and "The World Drama and the Future of Mankind," are the very striking titles of two afternoon lectures which will be given by Mr. Harold Wolfe Murray in Bechstein Hall on September 29th and October 6th respectively. For further particulars we refer our readers to the advertisement on the second page of cover.

The great logician, Locke, says: "Every man knows with absolute certainty that he himself exists. He knows also that he did not always exist but began to be. It is clearly certain to him that his existence was caused, and not casual."

A being compounded of the human soul and body propagates: result, individuality, personality. Scripture, science and reason warrant us in believing that "there is a time to be born" and a "time to die," when the spirit is carried to the spirit world; that it is there quickened by divine power—the unlimited power of Him who is life—and lives and acts in the possession of the higher attributes of consciousness, "clothed upon," as Paul beautifully observes.

There must have been spirit before senseless matter was formed, because spirit is the superior, the eternal.—Yours, &c.,
E. P. PRENTICE.

Vain Questionings.

SIR,—I trust, with your permission, I may be allowed to protest against so much valuable space in *LIGHT* being taken up with discussions of "The Origin of the Soul" and "The Origin of Evil." How can these long-winded writers *know* anything of the origin of either the "soul" or of "evil"? It is all theorising: of what use are theories when they cannot be put to the proof?

The correspondents who have written so voluminously on these two subjects doubtless can, with equal satisfaction to themselves, write equally long and discursive letters on the subject which has puzzled all scientists with regard to creation, namely, "The egg or the hen first?"—Yours, &c.,

F. R. B.

"Oahspe" and the War.

SIR,—Although the present conflict is, in journalese English, described as "world-wide," it is limited only to the battle areas. Men are there engaged in war, but the Creator and His creation are at peace. "Oahspe" gives a message from the Creator and an all-time view.

The present war looms big in our eyes because we are living in it, but it is a mere speck in eternity. Even a hundred years hence this war will be as nearly forgotten as the battle of Waterloo.

What "Oahspe" says about war can be gathered from "The Voice of Man," which is almost at the beginning of the book.

If "Delta" wishes to know what has been foretold about the present war your correspondent should read "The Prophecies of Paracelsus." Let him consider the 11th, 18th, 21st and 24th Figures and read the Text thereto.

But as hope tells "a flattering tale," where prophecies are unfavourable people want to stone the prophet. Therefore Jonah ran away and tried to avoid his mission. Had Jeremiah lived in the present age he would be making his lamentations behind barbed wire!

Paracelsus prophesied about 1530 and died 1541. Happy Paracelsus!—Yours, &c.,
J. K.

ANSWERS TO CORRESPONDENTS.

HAMISH (Glasgow).—We think it unnecessary to give your letter, as the two points you raise are very old and have been answered many times before. You ask (1) to be furnished with "an authoritative statement of the position which Spiritualism occupies with regard to Jesus Christ." We have only to say that Spiritualists are to be found among people of the most diverse theological views. All that the profession of Spiritualism can commit anyone to is affirmation of a spiritual world and the possibility of communication between that world and this. You will see, therefore, that it is not necessarily a theological question at all. (2) As to the question of fees to mediums, you must blame the economic conditions of society for anything repellent in this respect. The medium has to live, and quite often the exercise of his gifts prohibits the following of any other occupation. Why should not the medium receive remuneration equally with those in other professions in which the finer gifts of mind or soul are exercised? We pay ministers of the Gospel, doctors, poets and artists, why not psychics?

SOCIETY WORK ON SUNDAY, SEPT. 12th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Mary Davies gave an interesting address on "The Message of Spiritualism," followed by successful clairvoyant descriptions. Miss Emess kindly sang a solo. Mr. Leigh Hunt presided.—77, *New Oxford Street, W.C.*—On the 8th inst. Mrs. Cannock gave many fully-recognised clairvoyant descriptions and messages. Sunday next, see advt. on front page.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Morning, address by Mr. H. E. Hunt; evening, address by Mr. G. Prior. For next week's services see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith commenced her series of lectures; in the morning taking "The Creation" for her subject, and in the evening dealing with "The Ego." Valuable thoughts were imparted. For Sunday next, see front page.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Eloquent address by Mr. Frank T. Blake and clairvoyant descriptions. Sunday next, at 11 a.m., service and circle; at 7 p.m., address by Dr. Gilman Beeler. Thursdays, at 8 p.m., service and circle.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, address by Mr. Moores, psychometry by Mrs. Danvers. 8th, address and clairvoyance by Mrs. Maunders. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. P. Smyth, address.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mrs. Orłowski, address, "What is Spiritualism?" and subsequent descriptions, much appreciated. Sunday next, Miss Violet Burton.—A. A. B.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. Ernest Hunt gave a very inspiring address. Sunday next, at 7, Mr. Percy Beard, of Bayswater Mission, trance address and clairvoyance. Wednesday, 7.30, Rev. G. T. Sadler, on "The War and Peace."

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. G. R. Symons gave an address on "The Ministry of Song." Sunday next, 3 p.m., Lyceum; 7, Mr. Horace Leaf, address and clairvoyance. 26th, Mrs. Hill. Circles: Monday, 7.30, ladies; Tuesday, 8, members; Thursday, 8.15, public.—H. W. N.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Tilby gave an address on "I Will Restore." Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Mary Gordon. Friday, at 8, Mrs. Neville. 26th, Mrs. Brownjohn. October 3rd, Mrs. Harvey.—F. K.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Excellent addresses and clairvoyance by Mrs. Boddington. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses, answers to questions and clairvoyance. Tuesday, 8 p.m., and Wednesday, 3 p.m., public circle.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Morning, an address and clairvoyant descriptions by Mrs. Curry; evening, papers by members of the Brighton Spiritual Mission Lyceum. Solos by Miss Iris Clarke and Miss Gladys Harcourt. Violin solo by Mr. Everett, president of the Brighton Spiritual Mission. Sunday next, 11.15 and 7, Mrs. Mary Clempson. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8, public meeting.—F. V. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Neville's guide gave his experiences and Mr. Neville excellent descriptions. Sunday next, address by Mr. D. J. Davis, descriptions by Mrs. Sutton. Monday, 8 p.m., Miss Gibson. September 26th, Mrs. Mary Davies. October 1st, 8 p.m., Mrs. Neville, auric readings.—N. R.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Afternoon, Lyceum, conducted by Mr. Tae; evening, address and clairvoyance by Mrs. Maunders. Sunday next, 11.30 a.m., Study Group, conducted by Mr. Connor; 3 p.m., Lyceum; 7 p.m., Mrs. Pulham, clairvoyance. 23rd, Mrs. Hayward. October 3rd, Mr. Percy Beard.—A. T. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, short address by Mr. Bailey; personal messages by Mrs. Ball; evening, helpful address by Mrs. Thomson; recitation by Mrs. Nesta Aldridge; solo by Mrs. Green. Sunday next, 11 a.m., Mr. Alcock Rush, address, "The Standard of Spiritualism"; 6.30 p.m., Mr. Bailey, address, "Consciousness."

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. C. J. Williams continued a discussion on "What is a Spiritualist?" Evening, Mr. R. Boddington spoke on "Spiritualism," and answered questions. 9th, address and clairvoyance by Mrs. Mary Gordon. Sunday next, 11.30 a.m., Mr. Daymond; 7 p.m., Mrs. Podmore, clairvoyance. 23rd, Mrs. M. E. Orłowski. October 3rd, 7, Mrs. Wesley Adams; Harvest Festival.—T. G. B.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Mr. Ashley conducted the morning circle. Mr. Smyth presided at the Lyceum. At 5 p.m. our workers and friends sat down to an enjoyable tea. In the evening there was an experience meeting, when many of the audience took part. Sunday next, 7 p.m., address and clairvoyance by Mr. H. Wright. Monday, 3, public séance. Thursday, 8, clairvoyance, Mrs. Beatrice Moore. Friday, 8, physical phenomena.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mrs. E. A. Cannock answered questions, solo by Miss Beryl Selman; evening, an address, "Do the Dead Return?" and well-recognised descriptions; anthem by choir. 8th, Mrs. E. Webster, address and descriptions. Sunday next, 11.15 a.m., Mr. H. M. Thompson, on "Spiritual Healing: A History and a Forecast"; duet by Miss Beryl Selman and the Rev. David Stewart, M.A.; 3 and 7, visit of L.L.D.C., clairvoyance by Mrs. Maumder. Wednesday, Mr. Aaron Wilkinson. 25th, Lyceum Study Group.—J. F.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Horace Leaf gave addresses and descriptions, morning and evening.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish.

PAIGINTON.—An educative address by Mr. C. Tarr, of Exeter, on "Man's Search after Reality."

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. Bottomley delivered two inspiring addresses. 9th, Mr. Brine delivered a fine address on "Healing."

TORQUAY.—Professor Johnson, B.A., gave interesting addresses on "Spirit Forces" and "The Uses of Mesmerism." Excellent clairvoyance by Mrs. Thistleton.—R. T.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. Lockyer; evening, address by Mrs. Grainger on "Is There a Final Religion?" followed by clairvoyance.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—The guide of Mrs. Letheren gave an inspiring address, followed by clairvoyance. Afternoon service for clairvoyance very uplifting.—J. W. M.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. H. Boddington gave an address on "When Wars Shall Cease"; afternoon, Mr. Cotterall addressed the Liberty Group.—V. M. S.

SOUTHPORT.—HAWKSHED HALL.—Miss Annis Hibbert discoursed on "We Have All our Angel-side," and "We Thank Thee for Summer and Winter"; clairvoyance by Miss Hibbert and Mrs. Shepley—also on Monday.—E. B.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold, address by Mr. Johns on "The Soul Never Dies." Clairvoyance by Mrs. Short; soloist, Mr. Rich.—E. E.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Harvest Festival. Mr. P. R. Street gave addresses on "The Vineyard of Life" and "A Harvest of Happiness." Mrs. Street, clairvoyance.

TOTTENHAM.—684, HIGH ROAD.—We had the pleasure of listening to some spirit messages given through writing to Mrs. G. R. Symons, and also to an address on "Flowers," followed by clairvoyance.—N. D.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, address by Mr. Eddy, "What is a Spiritualist?" Evening, Mr. Ernest Palmer spoke on "The Value of Personal Experience." Other usual meetings.—W. G.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service; afternoon, Lyceum; evening, address, "Seeking Treasures," by Mrs. M. Ord; anthem by the choir.—S. T.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Morning, address by Mr. W. Taylor; descriptions by Mr. H. Mundy; evening, address by Mr. Thompson Nevin, of Portsmouth; also descriptions. 9th, open meeting, conducted by Mr. H. Hiscock.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Harvest Festival; address and clairvoyance by Mrs. Jamrach (see report below). 6th, address and psychometry by Mrs. Marriott. 8th, address by Mrs. Greenwood, clairvoyance by Mrs. Lund.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Miss Mary Mills, F.T.L., of Torquay, visited us for the first time and discoursed eloquently on "Symbology" and "Man and His Opportunities"; also giving several clairvoyant descriptions. 8th, the service was shared by Messrs. Wheeler and Abbott and Mrs. Farr.

A HARVEST FESTIVAL.—The Little Ilford Society of Christian Spiritualists held their harvest festival on Sunday, 12th, the hall being beautifully decorated with fruit, flowers, bread, &c. Mrs. Jamrach (president), after naming an infant, gave an address on "The harvest is plenteous, but the labourers are few." She said that as a mother prepared for her little one, so God prepared for the human race. Earthly harvests might fail, but there was

a harvest that could not fail. If we sowed to the spirit we sowed to eternal life and would reap a spiritual harvest. Many were mourning the loss of dear ones and needed comfort. For the reaping of a plenteous harvest we needed more labourers to sow the seeds of Spiritualism. Clairvoyant descriptions followed. We thank the members and friends for their generous gifts, which helped to make the day such a success.—E. M.

NEW PUBLICATIONS RECEIVED.

"Love-Acre: An Idyll in Two Worlds." By MRS. HAVELOCK ELLIS. Cloth, 6s. Grant Richards, Ltd., 7, Carlton-street, S.W.

"The Still, Small Voice." By CHARLES STUART WELLES. Paper cover, 1s. 3d. L. N. Fowler & Co., Ludgate Circus, E.C.

"The Music of the Spheres" (Part II.). By L. A. BOSMAN. 1s. 6d. post free. Dharma Press, 16, Oakfield-road, Clapton, N.E.

"My Experiences in Spiritual Healing." By the EARL OF SANDWICH. Cloth, 2s. net. A. L. Humphreys, 187, Piccadilly, W.

"How We Remember Our Past Lives," and other essays on Reincarnation. By C. JINARAJADASA, M.A. Cloth, 1s. 6d. Theosophical Publishing House, Adyar, Madras.

"Secrets of Mental Supremacy." By W. R. C. LATSON, M.D. Cloth, 2s. 6d. net. L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Hill, E.C.

"Adoration and other Poems." By CHARLOTTE and REGINALD SALWEY. With illustrations by Jasper Salwey. Cloth, 2s. net. Heath, Cranton & Ouseley, Ltd., 6, Fleet-lane, Faringdon-street, E.C.

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Introduction.—The method by which the messages were received—The character of the writing—The communicating spirits—The circumstances under which the messages were written—How far were they tinged by the mind of the medium?—Power of controlling by will the production of writing—These communications mark a period of spiritual education—And, though to him who received them of great value, are published with no such claim on others.

Section I.—Special efforts to spread progressive truth at this special epoch thwarted by the Adversaries—Obstacles in the way—The efforts now made greater than men think—Revelation: its continuity—Its deterioration in men's hands—The work of destruction must precede that of construction—Spirit guides: how given—Spirits who return to earth—The Adversaries and their work—Evil—The perpetuation of the nature generated on earth—The growth of character—Each soul to his own place, and to no other—The Devil.

Section II.—The true philanthropist the ideal man—The notes of his character—The true philosopher—The notes of his character—Eternal life—Progressive and contemplative—God, known only by His acts—The conflict between good and evil (a typical message of this period)—These conflicts periodic, especially consequent on the premature withdrawal of spirits from the body: e.g., by wars, suicide, or by execution for murder—The folly of our methods of dealing with crime, &c., &c.

Section III.—Physical results of the rapid writing of the last message: headache, and great prostration—Explanation—Punitive and remedial legislation—Asylums and their abuses—Mediums in madhouses—Obsessing spirits living over again their base lives vicariously—Children in the spirit-world: their training and progress—Love and knowledge as aids—Purification by trial—Motives that bring spirits to earth again, &c., &c.

Section IV.—Time: April and May, 1873—Facts of a minute nature given through writing, all unknown to me—Spirit reading a book and reproducing a sentence, through the writing, from Virgil and from an old book, Rogers' Antipopriestian—Experiment reversed.

Section V.—Mediumship and its varieties—The physical medium—Clairvoyants—Recipients of teaching, whether by objective message or by impression—The mind must be receptive, free from dogmatism, inquiring, and progressive—Not positive or antagonistic, but truthful and fearless—Selfishness and vain-gloriousness must be eradicated—The Self-abnegation of Jesus Christ—A perfect character, fostered by a secluded life, the life of contemplation.

Section VI.—The Derby Day and its effects spiritually—National Holidays, their riot and debauchery—Spirit photographs and deceiving spirits—Explanation of the event: a warning for the future—Passivity needed: the circle to be kept unchanged: not to meet too soon after eating—Phosphorescent lights varying according to conditions—The marriage bond in the future state—The law of Progress and the law of Association—Discrepancies in communications.

Section VII.—The Neo-platonic philosophy—Soulism—Extracts from old poets, Lydgate, and others written—Answers to theological questions—The most difficult to approach are those who attribute everything to the devil—The pseudo-scientific man of small moment—The ignorant and uncultured must bide their time—The proud and arrogant children of routine and respectability are passed by, &c., &c.

Section VIII.—The writer's personal beliefs and theological training—A period of great spiritual exaltation—The dual aspect of religion—The spirit-creed respecting God—The relations between God and man—Faith—Belief—The theology of spirit—Human life and its issues—Sin and its punishment—Virtue and its reward—Divine justice—The spirit-creed drawn out—Revelation not confined to Sinai—No revelation of plenary inspiration—But to be judged by reason.

Section IX.—The writer's objections—The reply: necessary to clear away rubbish—The Atonement—Further objections of the writer—The reply—The sign of the cross—The vulgar conception of plenary inspiration—The gradual unfolding of the God-idea—The Bible the record of a gradual growth in knowledge easily discernible, &c., &c.

Section X.—Further objections of the writer—The reply—A comparison between these objections and those which assailed the work of Jesus Christ—Spiritualised Christianity is as little acceptable now—The outcome of spirit-teaching—How far is it reasonable?—An exposition of the belief compared with the orthodox creed.

Section XI.—The powerful nature of the spiritual influence exerted on the writer—His argument resumed—The rejoinder—No objection to honest doubt—The decision must be made on the merits of what is said, its coherence and moral elevation—The almost utter worthlessness of what is called opinion—Religion not so abstruse a problem as man imagines—Truth the appanage of no sect—To be found in the philosophy of Athenodorus, of Plotinus, of Algazzali, of Achilli, &c., &c.

Section XII.—The writer's difficulties—Spirit identity—Divergence among spirits in what they taught—The reply—The root-error is a false conception of God and His dealings with man—Elucidation at length of this idea—The devil—Risk of incursion of evil and obsession applies only to those who, by their own debased nature, attract undeveloped spirits.

Section XIII.—Further objections of the writer, and statement of his difficulties—The reply—Patience and prayerfulness needed—Prayer—Its benefits and blessings—The spirit-view of it—A vehemently-written communication—The dead past and the living future—The attitude of the world to the New Truth.

Section XIV.—The conflict between the writer's strong opinions and those of the Unseen Teacher—Difficulties of belief in an Unseen Intelligence—The battle with intellectual doubt—Patience needed to see that the world is craving for something real in place of the creed outworn, &c., &c.

Section XV.—The religious teaching of Spiritualism—Deism, Theism, Atheism—No absolute Truth—A motiveless religion not that of spirit-teaching—Man, the arbiter of his own destiny—Judged by his works, not in a far hereafter, but at once—A definite, intelligible system—The greatest incentive to holiness and deterrent from crime, &c., &c.

Section XVI.—The summing up—Religion has little hold of men, and they can find nothing better—Investigation paralysed by the demand of blind faith—A matter of geography what form of religious faith a man professes—No monopoly of truth in any—This geographical sectarianism will yield to the New Revelation—Theology a bye-word even amongst men—Life and Immortality.

Section XVII.—The request of the writer for independent corroboration, and further criticism—The reply—Refusal—General retrospect of the argument—Temporary withdrawal of spirit-influence to give time for thought—Attempts at establishing facts through another medium futile, &c., &c.

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A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held in the Salon of the

ROYAL SOCIETY OF BRITISH ARTISTS,
Suffolk Street, Pall Mall, S.W.,
On THURSDAY, OCTOBER 14th, at 7 p.m.

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To facilitate the arrangements it is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than Saturday, October 9th, to Mr. F. W. South, London Spiritualist Alliance, 110, St. Martin's Lane, W.C.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings of the Psychic Class on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in LIGHT, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them free of charge, but must return them carriage paid. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

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Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.
HENRY WITHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1916.

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NOTES BY THE WAY.

The passing of Mrs. Everitt at the advanced age of ninety was not unexpected, and yet there was an element of surprise about it for some of us. She herself had confidently expected to reach the century mark, and long after the age of eighty she often showed herself as active, alert, and vivacious as many a woman forty or fifty years younger. She was a standing contradiction (and far from solitary in that respect) of that hoary slander which ignorance and malice aim at mediums—that they are prone to physical and mental degeneracy. We first made her acquaintance nearly a quarter of a century ago, and second only to her astonishing psychical gifts we were struck by her vigorous bodily health, her quickness of apprehension, and sound common-sense. Fine qualities of head and heart endeared her to many friends, but her passing leaves us with regrets subdued by the consciousness that she had done her work and has now passed to an exceeding great reward. She was undoubtedly one of the most remarkable—perhaps, indeed, the most remarkable—of the mediums of her time. Her powers were exercised without fee or reward—for her circumstances fortunately placed her beyond such a necessity—and many hundreds of persons, some bearing great names, were brought to a knowledge of the realities of spirit intercourse through her instrumentality.

* * * * *

We deal more fully with the circumstances of Mrs. Everitt's career elsewhere in this issue, but some brief personal reminiscences are not out of place here. We recall the tender care which her husband, Mr. Thomas Everitt—who passed on some ten years ago—exercised in regard to his wife's mediumship. He knew how priceless a treasure is the ability to demonstrate the reality of an unseen world, and was the faithful guardian of what he rightly regarded as a sacred trust. None who met him could fail to be impressed by his single-minded devotion to the cause he had at heart. Both husband and wife showed unflinching kindness to all who genuinely wished for evidences of spirit power. Probably there are few living amongst us to-day who, from personal experience, can testify to the more extraordinary manifestations of the "Voices" afforded by Mrs. Everitt's mediumship—more than a generation has passed since her powers were at the full. The personal characteristics of the speakers were strongly in evidence. We recall the quick animated tones of Mrs. Makdougall Gregory (those who had known her in earth-life instantly identified them) and the rich sweet voice of "Znippy," which Ruskin said was one of the most beautiful voices he

had ever heard. We could easily fill this and several succeeding issues of LIGHT with the astonishing records of Mrs. Everitt's mediumship. Many blessings and loving memories attended her passage from this troublous world of to-day.

* * * * *

We have been not a little attracted by the manly and outspoken article on the subject of "Automatic Writing" which Mr. H. B. Marriott Watson, an author not unknown to fame, contributes to the October number of the "London." Mr. Watson does not leave the reader long in doubt as to his mental attitude in the matter. After alluding to some of the striking evidential messages received through the hands of Mrs. Piper, the Rev. W. Stainton Moses, Mrs. Sara Underwood, Mrs. Holland, and others, he recalls the fact that some two years ago he contributed to Miss H. A. Dallas's "Across the Barrier" a chapter summarising the result of automatic communications which came to him through a non-professional psychic referred to in the book under the pseudonym of "Mrs. Norman":—

It will be sufficient for me here to say that Mrs. Norman, who never goes into a trance, sent me from a distance of eighty miles many messages containing facts unknown to her and recognised by me as true. They came in the form of messages from my wife, and showed a knowledge of the past and a knowledge of what was happening to me at the moment. Of this there is no manner of doubt, whatever explanation sceptics may offer.

* * * * *

Personally Mr. Watson has never been able to accept Myers' full theory of the subliminal self:—

I am quite unable to believe that, while I am talking and laughing with you, I have a second centre of consciousness which guides my hand and writes views which I do not hold, and statements about people of whom I never heard. To credit that seems to me to believe in the disintegration of consciousness.

Summing up the conclusions at which he has arrived, Mr. Watson says:—

Whatever explanation can be offered for these remarkable phenomena, it is impossible to deny their supernormal character. As for myself I have, after a long study of them, made up my mind. Whatever accretions may come from the subconscious machinery, I firmly believe these messages issue from human beings who have survived the change of death, and are anxious to communicate with their friends who are still imprisoned in the flesh.

* * * * *

We have received four pamphlets by Mrs. Besant (three being reports of lectures), issued at 1d. each by the Theosophical Publishing House, Adyar, Madras, and dealing respectively with "Self-Government for India," "The Political Outlook," "The Relativity of Hindu Ethics," and "The Occult Hierarchy." In the first two Mrs. Besant discusses Indian reform movements, especially schemes of self-government. She herself advocates, in the place of "the crude one-man-one-vote plan," a scheme which builds up from below, starting with village "panchayats" (the fathers and mothers of the village, above the age of twenty-one, forming a natural electorate, and electing a

council to deal with village questions), going on to successively larger areas till the whole is crowned with a National Parliament. These pamphlets show Mrs. Besant at her best as the sympathetic and broad-minded practical reformer. In the third pamphlet the claim is made that no religion has put forward so perfect a system of ethics as the great Hindu faith, and this because there are no gaps in it. In attacking it Christian people talk of "absolute ethics," but "absolute ethics," Mrs. Besant contends, "can have no existence except in the Absolute, and there there are no ethics because there are no relations." As to Mrs. Besant's dicta in regard to the existence and work of an Occult Hierarchy moulding and directing the evolution of the world, the reader must either accept them on her authority, or be content to leave them, as without some special inner revelation there can be no possible means of checking their truth.

THE MIRACLES OF ELECTRICITY.

How the way of progress takes us from the grosser to the finer forces of life is well illustrated by the advance of electrical science. In a recent issue of the "Spiritual Journal" (Boston). Mr. Edgar Lucien Larkin, Director of the Mount Lowe Observatory, California, deals with some recent inventions in the application of electricity. He remarks on the colossal amount of money that has now been invested in the electrical industry as in itself amazing, seeing that the industry is less than forty years old. But, as he points out—

This falls far and away below the facts and wonders of electricity itself. Increased use of the mystical and totally incomprehensible agent is now so rapid that one's whole time could be given to the new things. But what can be more useful in a critical time, one minute before a collision of two express trains laden with human beings, than an almost instant stopping of both trains by wireless wave transmission of electric force, by manipulation of a distant train despatcher? Wireless train control is an accomplished fact; and the usefulness of this invention can scarcely be exaggerated. Two four-hundred-ton Mogol locomotives moving at a speed of seventy miles per hour, drawing heavy trains, if approaching in deadly collision by mistake, can both be stopped by means of electric waves sent by a distant despatcher. One can now travel without fear of a collision minute by minute. Visual semaphore signals depend for efficiency upon the human element, weariness, and defect of eyes. Five million railway men in the world have trained themselves like machines of steel; yet collisions occur. Electric space waves by train despatcher at the critical time bring trains to a standstill without any action of the engineer. Experiments with these Hertz waves were made on the railway between Washington and Baltimore; but this is the same roadbed over which the first steam locomotive was run and beside which the first Morse telegram was sent—a remarkable coincidence. Complete success was obtained on a track leading from Chicago to La Grange, Illinois, and at Toronto, Canada.

Wireless telegraphs are soon to be installed at Christiania, Mandal, Bergen, Hammerfest, and on Spitzbergen. These will be *en rapport* with all other stations in Scotland, England, Denmark, and Holland. Men will be stationed on Spitzbergen during the long, weary Polar night. Thus messages will be sent by electric waves over the North Pole of the earth. Future Cooks and Pearys can announce discoveries of the North end of the earth's axis. And captains of whaling ships in distress, and progress of airships across the frozen wastes of the distant North. From out the solitude and gloom of Polar nights will be sent wave signals of auroral, magnetic, electro-magnetic, aerial, and terrestrial storms. The rates of change of magnetic needles can be sent to the astronomical and magnetic observatories of the world. These disturbances can then be compared as to time and violence with huger explosions and intense cyclones on the sun. The formation of icy blasts can be announced to Europe, Canada, and the United States, so that all can be made ready for the approach of fierce "northers."

The race may become unified with the effect of cessation of war by the world use of the Hertzian waves of electricity.

May we not add, in view of Mr. Wilson's extraordinary invention, that a coming use of electricity will be the transmission of messages from that other plane of human life that we know as the psychical or spiritual world?

LONDON SPIRITUALIST ALLIANCE.

ON THURSDAY, OCTOBER 14TH, AT 7 P.M.
A CONVERSAZIONE

of the Members, Associates and Friends of the London Spiritualist Alliance will be held

IN THE SALON OF THE
ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL EAST, S.W.

MR. A. V. PETERS will give Clairvoyant Descriptions.
Instrumental Music under the direction of Mr. J. Roberts.
Refreshments during the evening.

The charge for admission will be 1s 6d., but if application is made before October 9th, Members and Associates may have tickets at the nominal charge of 1s. Tickets can be obtained at the offices of the Alliance, or will be forwarded by post on receipt of remittance (which should be accompanied by a stamped addressed envelope).

Meetings will be held in the Salon on the following Thursday evenings at 7.30 p.m. :—

Nov. 4—Mr. W. J. Vanstone on "Alchemy and Alchemists."
Dec. 2—Mr. E. Wake Cook on "The Aftermath of the War: Harmonial Reconstruction."

(The arrangements for next year will be announced later.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday, October 5th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday, October 7th, at 5 p.m., the first of a series of lectures on Astrology by Mr. J. Henry Van Stone.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's Lane, on Friday afternoon, October 8th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday, October 8th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

SYLLABUS OF LECTURES TO PSYCHIC CLASS.

ASTROLOGY: MR. J. HENRY VAN STONE.

Oct. 7th—"The Signs of the Zodiac."
Oct. 21st—"The Houses of the Horoscope."
Oct. 28th—"The Building of the Horoscope."
Nov. 4th—"The Judgment of the Horoscope."

THE RELIGIOUS AND PHILOSOPHIC SYSTEMS IN THE LIGHT OF MODERN SPIRITUALISM: MR. W. J. VANSTONE.

Nov. 11th—"Hinduism: The Vedanta and Upanishads."
Nov. 18th—"Taoism and Confucianism."
Nov. 25th—"Thibet and its Spiritual Message."
Dec. 2nd—"Epicureanism and Stoicism."
Dec. 9th—"Neo-Platonism."
Dec. 16th—"Persian Mysticism: The Sifis."

SPECIAL EVENING LECTURES.

Two lectures will be given in the rooms of the Alliance by Mr. H. Ernest Hunt on Thursdays, November 18th and December 16th, at 7.30 p.m., on "Psychic Phenomena and the Subconscious."

THE VISIONS AT MONS.

A MARCH OF PHANTOM SQUADRONS.

Mr. Arthur Machen, in a very frank way, has published some testimony telling against his position of scepticism in regard to the Mons visions. It is contained in a letter which Mr. Machen has received from "somewhere in the front," and the writer of which, we are told, is a distinguished Lieut-Colonel who was in the retreat. It is a little unfortunate that the name cannot be given, but the "Evening News," in printing the letter, states that it has obtained confirmation of the identification particulars supplied, and that the writer is an officer of undoubted standing. After a few opening words announcing his intention to relate his experiences without exaggeration or embellishment of any kind, Mr. Machen's correspondent continues:—

On August 26th, 1914, was fought the battle of Le Cateau. We came into action at dawn and fought till dusk. We were heavily shelled by the German artillery during the day, and in common with the rest of our division had a bad time of it. Our division, however, retired in good order. We were on the march all the night of the 26th and on the 27th with only about two hours' rest.

The brigade to which I belonged was rearguard to the division, and during the 27th we took up a great many different positions to cover the retirement of the rest of the division, so that we had very hard work and by the night of the 27th we were all absolutely worn out with fatigue—both bodily and mental fatigue.

No doubt we also suffered to a certain extent from shock; but the retirement still continued in excellent order, and I feel sure that our mental faculties were still quite sound and in good working condition.

On the night of the 27th I was riding along in the column with two other officers. We had been talking and doing our best to keep from falling asleep on our horses.

As we rode along I became conscious of the fact that, in the fields on both sides of the road along which we were marching, I could see a very large body of horsemen. These horsemen had the appearance of squadrons of cavalry, and they seemed to be riding across the fields and going in the same direction as we were going, and keeping level with us.

The night was not very dark, and I fancied that I could see squadron upon squadron of these cavalymen quite distinctly.

I did not say a word about it at first, but I watched them for about twenty minutes. The other two officers had stopped talking. At last one of them asked me if I saw anything in the fields. I then told him what I had seen. The third officer then confessed that he too had been watching these horsemen for the past twenty minutes.

So convinced were we that they were really cavalry that, at the next halt, one of the officers took a party of men out to reconnoitre and found no one there. The night then grew darker, and we saw no more.

The same phenomenon was seen by many men in our column. Of course, we were all dog tired and overtaxed, but it is an extraordinary thing that the same phenomenon should be witnessed by so many different people.

I myself am absolutely convinced that I saw these horsemen; and I feel sure that they did not exist only in my imagination. I do not attempt to explain the mystery—I only state facts.

The "Evening News" regards the above letter as furnishing the best authenticated first-hand evidence of supernatural occurrences in the retreat from Mons that has as yet come to hand. It is certainly a remarkable narrative and not less so by reason of its entire novelty, bearing, as it does, no resemblance to any of the vision stories that have preceded it. The "angels" of the former stories are conspicuous by their absence. Indeed, it is a little strange, seeing that many others shared the officer's experience, that this particular incident has not been related before. However, now that one of the witnesses of it has borne his testimony we may reasonably hope that others will come forward with confirmation.

The Organising Secretary of the Paignton Spiritualist Society, Mr. W. T. Christie (57, St. Marychurch-road, Torquay), asks us to inform our readers that he will esteem it a privilege to be allowed to arrange for the visitation of wounded soldiers (Spiritualists or friends of Spiritualists) who may be in either of the Torquay or Paignton hospitals.

THE DARK SEANCE AND ITS RARER PHENOMENA.

THE DIRECT VOICE AND ETHEREALISATIONS.

BY JAMES COATES.

[NOTE.—Mrs. Wriedt, of Detroit, Mich., U.S.A., the noted medium for the direct voice and etherisation, paid four visits to the Rothesay circle in the four succeeding years, 1912-15. The sittings in 1912 and 1913 were remarkable for their beautiful etherisations, including the never-to-be-forgotten etherisation of Mr. W. T. Stead. The sittings in 1914 and 1915 were notable in many respects, but the etherisation phenomena were rarer. The witnesses to these phenomena were drawn from Egypt, Normandy, the isles of the bleak North, Ireland, England, and Scotland. References to these sittings appear in Vice-Admiral Osborne Moore's work, "The Voices." The following notes are from the sittings held in 1913.—J. C.]

July 8th.—(This was the first séance of the 1913 series. The conditions were good and many had psychophone messages.) A luminous vapoury form came from the cabinet, and was clearly seen by all present. It was someone for Mr. and Mrs. Gems, Hampstead, London. As so many forms will be described further on I will pass by this.

"Dr. Sharp," after his warm greeting, had some practical things to say about the way in which Spiritualists should conduct their meetings, more especially as to what might and could be done by the Glasgow Spiritualists, if they united their forces and constructed a temple and spent less money on travelling delegates. All this, no doubt, was very desirable, but it did not present evidential matter. It was addressed especially to our Glasgow friends. "Dr. Sharp" advised me to look out fresh publishers, and not confine myself to one firm. I should publish on the Continent, and he promised to help me to bring out a book, "Has W. T. Stead Returned?" with which I had afterwards some difficulties. The only comment I make on this is that help did come. After it had been rejected by eleven publishers, the book saw the light, and had an excellent reception from the public. The statement by "Dr. Sharp," unasked for and unexpected, might be classed as "prophetic" as it was fulfilled.

We heard a voice, saying, "David, ma." (The speaker was David Simpson, Mrs. Coates's son, and my stepson.) "Yes, David, very pleased you have managed," I said; and his mother added, "You have done us so much good this winter."

David responded that he did what he could, and that it was a great joy to him to feel that he could come to her. "We are all here, gran'ma and gran'pa Anderson, and Agnes." "Do you think they will be able to speak, David?" "Not to-night, but we will come again before the meetings are over. Good-night, ma; good-night, pa." This was David's way, and in life he used these simple terms in addressing us. Several sitters were addressed by voices which they recognised. Mr. Galloway had an interesting conversation with his mother, at the close of which the voice turned to Mrs. Stewart, of Largham. It appeared that Mr. Galloway's mother had met in spirit life several of Mrs. Stewart's friends, including some from Coupar Angus, although she had not known them in earth life. But as I have much to select and write about, I must forego details of these interviews and many which followed.

MR. W. T. STEAD SPEAKS.

A voice which, although somewhat strained, we recognised as that of Mr. Stead said, rather abruptly: "How do you do, Mr. and Mrs. Coates? I am the friend of all truth-seekers. God bless all the friends here." The greeting having been suitably responded to by Mrs. Wriedt and the sitters, the speaker expressed the hope that with an earnest desire to possess the truth we would seek to gain the quickened understanding and the observant eye; also that, coming into the knowledge of the fact of spirit communion, we might have the courage to bear witness to that knowledge. He declared that there was not a moment in the experience of men and women, either before or after the change called death, when the spirit of God was not working for their enlightenment and progress, and he closed by invoking on all his hearers the Divine blessing and guidance.

Mr. Stead's voice was not so facile in expression as in the previous year, and there was no etherisation.

July 10th, 2 p.m.—Amongst those present was a clergyman whom I will call "Edina."* He had been interested in psychic photography owing to the evidence obtained through the late Mr. Edward Wyllie, and was anxious to attend a séance with Mrs. Wriedt. Never having been at a séance before, he was sceptical and reserved—the mental attitude of a man who takes nothing for granted. In itself there is nothing to object to in that attitude. St. Thomas had something of it, and we are grateful for the St. Thomases in science—whether physical or psychical.

Shortly after the opening exercises, "Dr. Sharp" greeted us in his loud voice, saying that the conditions were good, and that there were many spirits present anxious to communicate.

"Edina" asked "Dr. Sharp" "Where are you?" meaning doubtless his abode in spirit life. Somewhat brusquely came the unexpected reply, "Why, here, of course." "But," said "Edina," "in what Sphere?" "In the Celestial," said the doctor, who went on to explain that he had been in spirit life one hundred and twenty years, and those who had passed into the Celestial had ascended above all earthly conditions. He, however, had elected to come back to carry on this mission for the good of humanity. The doctor's statements, if beyond the range of proof, were still very interesting. What "Edina" thought of them was not expressed. Shortly after this a departed clergyman of the name of "John George" was described by Mrs. Wriedt for "Edina," who did not recognise the description. Mrs. Coates said we knew a minister "George James." The identity was not fixed.

A timid voice, which we could not at first hear very well, addressed an elderly lady from Langside. Presently the voice became stronger, and then we learned a pathetic story of this lady's son getting into bad ways which led to trouble and suicide. He asked for pardon from his mother. This was accorded. The lady was relieved, and said she had pardoned him long ago.

A loud voice shouted, "Colley, Colley!" "Archdeacon Colley?" "Yes." The voice exclaimed, "How are you?" addressing "Edina" by his proper designation, and conversed with him for a little. "Edina" asked the invisible owner of the voice, "Can you touch me?" "Certainly," was the reply; and at once a hand was laid on "Edina's" hand, which lay palm uppermost on his knee. Not only was his hand touched as requested, but the finger-tips of the invisible hand were placed accurately—tip to tip—with his own. "Edina" deemed this test satisfactory. The darkness was complete, and the action was carried out promptly without the slightest hesitation or fumbling of any kind.

I never saw Archdeacon Colley, but I had at one time a good deal of correspondence with him as we were mutually interested in psychic photography. We did not see eye to eye, so it was not surprising that the voice now intimated that I was hard-headed—doubtless because I would not publish anything without having all the data. The voice admitted, however, that I was right, and when the facts were attacked he knew I would defend. I asked, "Shall I let Professor Henslow know you have been here?" "Yes, yes, do." "And Miss Scatterd?" "Yes, yes. She knows and will understand better than anyone." Before leaving he said that Wyllie was present.

(It is not in my notes, but we had a talk either at this séance or another about certain unpublished MSS., with which he (the Archdeacon) wanted me to deal. I could not undertake this, but I have no doubt there is some valuable material in his writings which may yet be published.)

Mrs. Wriedt described a lady present of the name of "Cherry." A voice addressed Mrs. Coates, and we learned that Mrs. Cherry, an old friend of hers and her family, was speaking. Mrs. Coates said, "I am glad you were able to come." "I am glad to meet you again, Jessie Anderson," replied the voice. "You are the sister of Gavin Spiers?" "Yes." "I will tell Miss Love you were here." "Oh, yes, do." "You did not

believe in this on earth?" "I knew nothing about it." This was probably correct. Others were pressing in, so after a few words the unexpected Mrs. Cherry left.

Much that was very human, pleasant and pathetic took place. For instance a voice rings out, "Mother, mother." A lady present, being impressed, says, "Are you for me? Who are you?" the question being barely uttered when the voice responds, "I am Bertie, mother," and they talk of their happy days and the days of sorrow which followed, about "Guy" and "James" and "father," of how good "James" is, how he is working too hard, love to "Ned," &c. We feel we are in the presence of a mighty fact, unknown and unappreciated by the world at large.

Many came to this séance whose names or statements would be of no public interest. Thus, a loud voice shouting "John King, God bless you!" would mean nothing to the general reader, but to the student of the psychic and the reader of the literature of Spiritualism, a great deal. After all, it is the personal which has more weight. For instance, Mrs. Wriedt declared she saw the name "Breckenridge." It seemed to come up in the dark in reverse order, i.e., mirror writing. "Does anyone recognise that?" Mrs. Wriedt was constantly getting strange names, and more remarkable still, there were a few not immediately recognised. It was so in this case. We knew one of that name and said so. Shortly after a voice was heard, "Hoo're ye, Mrs. Coates?" "Quite well, friend, but who are you?" said Mrs. Coates, but before an answer could be given I asked, "Is it Mr. William Breckenridge?" "Aye, it's me," was the reply, "ye were very hard on me, Mister Coates." "Well, well, I did not think so. You left me no option." "It's all right, nae much harm done. I know ye meant me well." In a little there was no doubt of the identity of an old tenant who was noted for his quick retorts, delicate health, and hard life. Of the voices which came that evening that of Breckenridge was to us of great importance. We knew the man and his ways.

I cannot give a tithe of what took place. How Mrs. Stewart had a long talk with her spirit daughter about matters taking place at home—which were capable of ratification—or how Mr. McIntyre was more than astonished by a voice addressing him, purporting to be that of Tom Scott—by profession a reporter in Glasgow for the "Scotsman," and by preference a student of the occult. Mr. Scott was a co-worker with Mr. D. M. McIntyre in the society in which both had a deep interest. This was the first intimation that Mr. McIntyre had received that Mr. Scott had joined—a short time previously—the great majority. Startling evidence indeed. Mr. McIntyre had almost rejected several voices claiming kinship or some other connection, but admitted to me he was satisfied with the manifestation. Mr. Scott had been in his life-time a sincere investigator whose researches had not fully satisfied him that the departed could bridge the river of death.

A voice addressed me, "How are you, James?" "I'm well, friend; who are you?" "I'm Jessie's mother." "Glad to see you; are you happy?" "I'm happy now." Mrs. Coates: "You understand things better, mother?" "Yes, I do, I thought you had lost yourself and was afraid." "It is all well now!" "Yes, Jessie, I'm glad to come back; good-bye, dear, I must go." Not much certainly, but both *apropos* and evidential.

Mrs. Wriedt told "Edina" that she saw in front of her an old lady seated in a wheeled chair. "She is gazing at you, and she holds a resurrection lily in her hand." "Edina" asked what kind of chair. Mrs. Wriedt promptly replied, "What we call in America 'a rattan chair'; you would say a basket chair." "That is correct." Mrs. Wriedt: "She seems to be thanking you for that flower. Do you recognise that?" "Yes," replied "Edina." There is no guesswork here, and the answers are given promptly. We soon learn that the lily shown has a double significance, for it not only helps to confirm the identity of the old lady, but calls to mind the existence of another, a grown-up daughter, whom the old lady used to call "My Lily."

"Edina" says this brought up a very vivid picture of his mother, who passed out about six months previously, and who was accustomed to address his sister in just these terms. He had also bought and laid in a special manner upon her body a lily of the kind described. "Edina" asked what was his mother's

* This gentleman must not be confused with the "Edina" who contributed to our columns some years ago and who was an eminent solicitor.—EDITOR, LIGHT.

name. "Mary," was the correct reply. Then Mrs. Wriedt saw two figures, 8 and 7, which seemed to designate the old lady's age. She died at eighty-seven years of age. Where Mrs. Wriedt got all this accurate information to give to a total stranger is a question more easily asked than answered. My conclusion is that the mother of "Edina" in spirit life presented this picture to and impressed this gifted psychic with the correct answers. Exclude psychic gifts and spirit communion, and the solution is not easy. However, I am not presenting any theory, merely stating the fact that "Edina," whom none of us in the room knew personally, and of whose family we knew still less, received from Mrs. Wriedt, in the presence of fifteen witnesses, the remarkable evidence recorded.

Mrs. Coates whispered to me, "I see Mr. Wyllie," and shortly afterwards Mrs. Wriedt declared she saw the name. We heard a voice greeting us to which Mrs. Wriedt, Mrs. Coates and I responded. Mrs. Wriedt had never met Mr. Wyllie in life, but had heard much about him in the States. Wyllie in cheery mood addressed "Edina" by his title and surname. They both conversed freely for a little about personal and religious views, Wyllie assuring his friend that he was perfectly happy. "Edina" asked Wyllie if he could touch him, and immediately a whole hand was placed "firmly and fairly," "Edina" declared, on his head. Here we had not only evidence for psychophysical action, but for intelligence behind the action, which responded so accurately to his wishes.

At this séance we had singing manifestations, two voices joining in a hymn sung by all present in a manner sufficiently low to permit the spirit bass and contralto to be heard. When "Nearer, my God, to Thee" was sung by us, an invisible cornet-player accompanied very effectively. These and similar phenomena occurred from time to time during these séances. "Dr. Sharp" got the praise for the cornet-playing.

In addition to personal evidence, "Edina" heard a voice claiming to be that of one McNeil. My shorthand notes taken in the dark were overwritten here, but I think the same McNeil was a clergyman. Another voice claimed to be that of an "Uncle John" of Edward Wyllie, adding that "Edina's" wife knew him by repute only.

(To be continued.)

WHAT IS A NIGGET?

Under the above heading a London evening journal recently called attention to the fact that in the current number of the "St. Albans Diocesan Gazette" a contributor gives the following extract from a letter he recently received concerning a "witch" living in Essex, within forty miles of London:—

You may remember that there was a notorious reputed witch who died, and after her death her husband used to have his bed-clothes suddenly twitched off his bed at night and carried up to the ceiling; also he felt something like a can jumping up on his bed, and the neighbours used to hear somebody rapping on their windows at night, and telling them it was time to wake up.

Mr. V. had to go up to the cottage and lay the ghost in the traditional manner, after which the manifestations apparently ceased. A short time ago he was calling on a certain Mrs. C., and she told him that she was sure that this old woman was a witch, as some time before she died one of the neighbours called on her and found her feeding her niggets.

Mr. V.: Oh, what are niggets?

Mrs. C.: Why, those creepy-crawly things that witches keep all over them. She was sitting down with her niggets all round her, feeding them with little bits of grass all chopped up.

Mr. V. surmises that a nigget is a kind of familiar spirit. Fancy such things going on forty miles from London!

The appearance of the foregoing was followed a few days later by a letter from the Rev. James B. McCullagh, of Richmond, in which he remarked that the article was of greater interest than the casual reader might suppose, and claimed, moreover, that the practice of witchcraft, extending, as it does, without a break back to prehistoric times is deserving of more serious scientific attention than it seems to get. Mr. McCullagh has some personal grounds for this opinion:—

The subject has a special interest for me, because I have lived half my life among a people where witchcraft might be studied at first hand. As a magistrate I have had many witchcraft cases

to deal with; but apart from the statements and confessions of the parties implicated, and the exhibition of objects used in practice, no conclusive evidence was ever forthcoming. In the nature of the case this was, of course, impossible; because the operative power of witchcraft lies in the spiritual sphere. That such operative power exists I am clearly convinced in my own mind—witchcraft can do a person to death, if the person believe in it and fear it—but it cannot be proved in a court of law.

But my real reason for writing this letter lies in the word "nigget." The people among whom I have lived for over thirty years are the Indians of Naas River, British Columbia. These people, who, I believe, belong to the Aryan race, have the word "nigget" in their language. It is a term connected only with witchcraft, and may therefore be regarded as a very ancient word. It is a verb in the Indian tongue, and means (1) to feel a creepy sensation denoting the proximity of the Haldaguit (from Hal, to raise up, Daou, death, and Git, human agent); (2) to hear or perceive some sound or sign denoting the operation of the Haldaguit; (3) to become conscious of a supernatural agency; and (4) to see a ghost.

There is ample linguistic evidence on hand to show, indeed, I would almost say to prove, that your "Nigget" and my "Nigget" are identical by more than a mere coincidence.

SCIENCE, REALITY, AND REVELATION.

Science, as many people understand it, is very far from exhausting the whole truth of things. True as far as it goes, and continually trying to go farther—that is the attitude of Science. It aims at nothing less than a knowledge of Reality. Reality is truly an ambitious quest—not likely to be reached in its fulness by the labours of a century or two; only to be approximated to by the slow and laborious methods of Science. Let the ground be made secure and let positions acquired be duly registered; but bear in mind that Reality is necessarily infinite, and that therefore an

INFINITE SCOPE FOR DISCOVERY

and for a larger view of things lies always ahead.

The study of Things, as such, is still in its infancy. In Scottish universities the professorship which deals with the study of classics and pagan literature is called the Chair of "Humanity" in contradistinction, I presume, to the Chair of "Divinity." And now to these great branches of knowledge we have added a third—the study of things, of matter and ether and motion, which may be called "Reality" or Science.

There can be no permissible opposition between the aspects of this trinity of knowledge. Reality in its fulness must include not Things alone but Humanity and Divinity too.

Everything has a real aspect, so only we could grasp it; our best efforts fall how far short! Everything has a human aspect, and that is the largest and oldest mode of regarding things; there can be—for us. Everything has a Divine aspect and in the Hebrew literature an attempt is made to present things from that point of view. And in it we recognise a gradual Revelation. Gradual, not for the sake of delay or secrecy, but because of the limitation of human faculties. Revelation is as rapid as the race can receive it. There is no

ARTIFICIAL WITHHOLDING OF INFORMATION.

but every expression must necessarily be in terms of what can be understood. For instance, our most recondite modern conception of the physical universe is expressible in terms of Ether and Motion. Suppose that a statement in such terms—appropriate to Lord Kelvin, let us say—had been made to nomad tribes wandering like Arabs in the desert while they were going through the effort to found a civilised race among barbarous nations. What mockery it would have been! Would it even have been truth? No, not to them; something much more human was necessary. So it will always be. If we are to apprehend God at all it must be through something anthropomorphic; it must be through some form of Incarnation; must be through the saints and pinnacles of the race.

But this is not all that can be said. The expression of the most advanced modern science is in terms of Ether and Motion. That appears to us to be nearest the truth, and we may suppose that more and more will our present mode of expression improve and become clearer and more definite. But even so will it represent the whole truth? No. It will be our mode of formulating things. It is an advance, a great advance, but it is only an aspect after all.

—"Reason and Belief," by SIR OLIVER LODGE.

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THE DAWN OF SPIRITUAL SCIENCE.

Into a world racked with a colossal war and all its stress and terror a new science is being born. It may well be that the great convulsions of the age are its birth-pangs, and, if that be so, great indeed should be this latest child of Time. At least it will come into a world cleared of a mass of strong delusions and sickly follies, a world purged for its entrance and made ready for the work it has come to perform for humanity. Already, its heralds and fore-runners are abroad in the temple and the market-place proclaiming its advent and prophesying of the changes which it will bring about.

Looking at the new revelation purely as a science—methodised knowledge—we can see in it a power able to revolutionise the whole of human thinking and to react upon every department of life. For since no fact is a true fact that does not bear some relation to every other fact, so the new Science must connect with the old and be related in some way to every order of thought and activity whether religious, philosophical, moral or social. Though they may seem an infinity apart, the atom and the angel are inter-related—there is a line of unbroken continuity between the two. That indeed is one of the lessons of Spiritual Science—the essential unity of all that is.

On its phenomenal side—its record of observed facts—the new science reveals another order of existence beyond the world of everyday existence and yet connected with it as truly and closely as the night is related to the day. The "spirit rap," the clairvoyant vision, the trance, the materialisation, all these things and their like are the raw material which it is the province of the new science to study and to relate to the older order and thus to enrich and enlarge it. To the superficial thinker it has seemed a valid objection that some of these phenomenal facts—even when proven—are grotesque and forbidding. That is an objection that would come more fitly from the artist than from the scientist. For the scientist should have nothing to do with likes or dislikes. Whether a fact is apparently noble or ignoble should be nothing to him so that it is a fact. As for the artist, he is to be reminded that nothing is undignified or grotesque in itself but only in its relation or want of relation to something else. That is his part—to harmonise life, and not to sit down and ridicule its incongruities.

Every new thing immediately related to human life appears crude and uncouth in its beginnings. It takes some time to adapt it to the old familiar conditions. It assaults the eye and is a sore offence to the conservative mind. It is not until the artist has worked upon it to infuse the element of beauty (for which there is a much deeper craving in the human soul than is generally supposed) that the new thing is accepted and passes current in human surroundings.

The first thing to be asked then, concerning the findings of Spiritual Science on its side of phenomenal facts, is not, "Are they beautiful and dignified?" but "Are they true?" If they are true then the beauty and the dignity will follow. If they are true then they are part of the order of Nature, which is not wanting in sublimity.

If the phenomenal manifestations of Spiritualism are real—and their reality has been demonstrated a thousand times—then they point to the existence of things so overwhelmingly important that even a world-war becomes dwarfed in the comparison. They demonstrate the existence of realities that go to the core of the whole modern conception of life. The physical manifestations accompanied by evidence of an intelligent direction outside the physical brain have a bearing upon human affairs that is now beginning to be realised as a matter of stupendous meaning. Only of late years has the world, occupied in getting and spending, become aware of their significance, as something having not merely an ethical or religious but an immensely practical bearing upon the business of life.

Consider the condition of a society in which every thinking mind had brought home to it as a living fact the reality of an order of human life—a life following on bodily death—interacting with it at every point and preserving throughout an unbroken continuity of cause and effect. How enormously the old scale of values would be changed! The ancient supernatural impulsion to right living—so remote in its appeal—would give place to the infinitely more vital considerations of demonstrated fact. That is where the practical uses of Spiritual Science are shown. At first the evidences of a life beyond the grave had for most persons a purely personal application. They answered the demand of the private affections, and incidentally in a few cases became a matter of commercial interest to those whose gifts could be utilised to provide the evidence. To-day their wider aspect is revealed—they have a direct and irresistible application to all problems of world reform and to the advancement of the well-being of the whole community. They set the whole framework of society on a new and more stable basis. For if the man who dies awakes in a new world to experience to the minutest degree the effect of every act, word and thought of the life he lived here, then it becomes a counsel not simply of wisdom, but of ordinary common-sense, that the life of earth shall be adjusted accordingly. It needs no philosopher to master the lesson. It is within the grasp of the shallowest mind. It can and assuredly will in time reflect itself in the thought and conduct of the veriest man in the street. If this life were the sum total of all human experience, then no indictment could lie against any who wrecked health and fortune in a wasted career. The sufficient answer would be that they made what they conceived to be the only form of self-expression in the conditions in which they were placed. But with the consciousness of an infinitely extended life before them must come the sense of responsibility and the wisdom of experience.

Recently there have appeared in the Press lamentations over the destruction of many finely-equipped and gifted brains in the war. So much talent and skill and experience lost to the world! Spiritual Science is here to tell us that though they may be lost to the world (for which the world has only itself to thank) they are not lost to Life; that Life persists and eternally conserves all that is essential to the welfare of its children. It proclaims that Religion and Art are as much a part of the great order of Nature as Science and Commerce, and that the advance of humanity is in the keeping of a Power that can never be balked or defeated. "Man is a part of Nature and Nature is ever-enduring because its soul is Deity."

TRANSITION OF MRS. EVERITT.

THE LIFE STORY OF A WONDERFUL MEDIUM.

One of the most wonderful mediums of our time—though her mediumship was entirely private—has passed from our midst at a ripe age. The old expression "called home" seems appropriate in the case of Mrs. Everitt, for the partner of her life had preceded her by ten years, and in so long an earthly pilgrimage—for she was well over ninety when she died—she must have formed many ties with that unseen yet ever present world to which she has now gone. The call came on the evening of Wednesday, the 15th inst., at the residence of her son-in-law and daughter, Mr. and Mrs. Alfred J. Sutton, in Guilford-street, Russell-square, W.C., the end being very quiet and calm, unheralded by any illness or suffering. Indeed, she was quite well on the preceding day. Mr. Sutton writes that Mrs. Everitt's faculties of sight and hearing were good up to the last, though latterly her memory had been failing. While expressing sincere sympathy with all the members of the family in their bereavement, we doubt whether, with the strong common-sense which was one of the marked features of her character, she would herself wish us to utter any word of regret—such as we find rise instinctively to our lips when the young are summoned hence with all life's promises and dreams unfulfilled. For Mrs. Everitt a long and useful earthly career had run its full course, and she could, therefore, well answer the summons of the Death Angel, not unwillingly as to an untimely caller, but, as Bryant says,

"Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams"

—dreams from which the released spirit would ere long awake to a life of new possibilities and activities.

To the writer personally Mrs. Everitt's name is linked with memories of long past years, of many sittings at his own home, the recollection of which is hallowed by association with those very near and dear to him who have since passed hence. He recalls the serious talks with John Watt, "Zaiippy's" mingled fun and seriousness, and the many tokens received of the presence of friends and relatives in the unseen. The two families were on very friendly terms and, being not distant neighbours, often exchanged visits. His impression of Mrs. Everitt has always been of a warm-hearted woman, with strong family affections and deep sympathies, whose natural impulsiveness was balanced by the element of common-sense already alluded to as well as by the genuine kindness of her disposition. She and her husband showed a most generous hospitality in entertaining inquirers, who were exceedingly numerous, Mr. Everitt being always ready to narrate the incidents of his experiences through his wife's mediumship.

Those experiences formed, indeed, a remarkable record. Their beginning may be traced back to about the year 1850 when Mr. and Mrs. Everitt, like many other people at that time, indulged in some desultory experiments in table-tilting, which was then popularly regarded very much in the light of a parlour pastime. It was not until some three or four years later that they gained their first intimation of the real significance of these occurrences. This came about through a visit paid by Mrs. Everitt to a friend who resided at Saffron Walden. In the course of a sitting at this friend's house some surprising information was obtained, and when Mrs. Everitt was invited to ask mental questions, to her astonishment they were answered correctly by the tilts. Next day, while she and others were together in the sitting-room, a small work-table at the other end of the room seemed to become suddenly endowed with life, began to move, and, without human contact or any visible means of locomotion, glided gently up to where they sat. Mrs. Everitt was so frightened that she jumped up and ran out of the room. These happenings led to the Everitts investigating for themselves at home. They were successful almost from the commencement, one of the first messages received being from Mr. Everitt's mother and giving particulars which were afterwards verified from the family Bible. After this Mr. and Mrs. Everitt sat almost continuously—on one occasion right through the night until dawn. Many striking experiences followed, not only to themselves but to friends who were induced to look into the matter. The

sequence of phenomena was, roughly, table movements and raps; then movements of articles without contact, automatic writing, followed by direct writing, lights, perfumes, materialisation (mostly partial), and finally the direct voice.

It was in 1868, at a séance with Mrs. Hardinge Britten, then Mrs. Hardinge, that "Zaiippy," Mrs. Everitt's best-known control, first made his presence manifest. He was then a boy—a frolicsome and untutored, but exceedingly good-natured, little heathen from one of the South Sea Islands, who said he had come over from America "in the big ship" with Mrs. Hardinge.

Spirit intercourse for the Everitts was not entirely confined to the séance-room; it entered into their daily lives to an extent that no one who did not experience it would find it possible to realise. When they removed from Penton-street, Pentonville, to Holders Hill, Hendon, the spirits selected the site for their house, planned its construction, and even designed the laying out of the garden, though this was of so elaborate a character that it could not be adopted.

At one time, in the very earliest days of the Everitts' experiences at Penton-street, the physical manifestations were of so vigorous a character as to be seriously inconvenient, taking the form sometimes of what seemed like huge blows of a battering-ram from beneath, which made the floor heave, the walls quake, the furniture dance and the windows rattle. That the sitters were not psychologised into imagining these things was proved by the fact that the house suffered actual injury, involving a heavy bill for repairs.

Raps were always a prominent phase of the phenomena obtained through Mrs. Everitt's mediumship. At the regular sittings they were so numerous and rapid as to be quite bewildering. But Mr. and Mrs. Everitt also got them on all sorts of occasions—at meals, at work, in bed, at home, or in friends' houses, indoors or out. At church sometimes the spirit friends rapped assent or dissent from the preacher's views till the medium and her husband feared that too great attention was being drawn to their pew. On many occasions conversations were carried on while travelling by rail, the raps coming distinct above the roar and racket of the train.

The earliest record of the direct voice in connection with the Everitts is as far back as 1867, when, at a dark séance with Mrs. Guppy, held for phenomena associated with that lady's mediumship, Mrs. Everitt for the first time in her life was thrown into a trance, and a voice which was not the voice of any sitter in the room said, "You have lost much by not attending to our directions." It was John Watt speaking in person—the allusion being to the fact that till then Mr. and Mrs. Everitt had persistently declined to sit in the dark and had consequently failed to furnish the needed conditions for direct voice manifestations. Mrs. Everitt always maintained that neither her lips, tongue, nor throat were employed by the spirits in producing the voice.

Messages by automatic and direct writing were, for many years, an interesting feature of Mrs. Everitt's mediumship. By the latter method messages of from six to nine hundred words were written in five or six seconds. The writing was often exceedingly minute, there was a uniform regularity and straightness in the lines, and even with the thinnest of paper there was no sign of pressure or indentation, the back of the paper being as smooth as when it left the mill.

At one remarkable séance in July, 1894, which included Mrs. Stanhope Speer and Mr. E. Dawson Rogers among the sitters, the late President of the Alliance, Mr. Stainton Moses, who had passed away in September, 1892, spoke in the direct voice. In low, earnest tones he gave a loving greeting, expressed his joy at being able to come so soon and speak to old and dear friends, and after instructing Mrs. Speer as to the future conduct of her private sittings, went on to refer to a subject evidently near to his heart—a proposed International Congress of Spiritualists in London, which "Zaiippy" had spoken of at previous sittings as having been arranged for on the other side.

(It may be mentioned that the Congress thus initiated by the spirit friends, though unavoidably postponed for some years, finally took definite shape and was held in June, 1898, in St. James's Hall, lasting a week, drawing visitors from all parts of the world, and proving in all respects a great success; also that

in October of that same year Mr. and Mrs. Everitt entertained a large gathering of friends in the French Drawing-room of St. James's Hall in celebration of their Golden Wedding.)

Mrs. Everitt was born on April 28th, 1825, and was therefore ninety years of age. She was born in London at what was then known as Bagnigge Wells (King's Cross). Her career as a medium began in or about the year 1854, and for at least forty years we believe her gifts were in active and continuous exercise. The remains were interred beside those of her late husband, Mr. Thomas Everitt, who departed this life some ten years ago. The funeral took place on Saturday, 18th inst., at Hendon Park Cemetery, the character of the proceedings being undistinguished by any special ceremony—merely the ordinary service by the chaplain. There were no speeches at the graveside, the event having a sufficient eloquence of its own. The occasion, indeed, was one of quiet content, the peaceful fulfilment of a long and well-spent life, rather than of sadness and disappointed hope. The day was golden, and the worn-out form was laid to rest under blue skies and to the carolling of birds. There are times when such conditions lend a tragic note to the last rites; but it was not so here. The scene and the season were in perfect harmony with the event. It was the mellow time of the falling of the ripe fruit from the bough, a prophecy of the age yet far off when the life of earth will be lived to its utmost, wisely and well, and yielded up only when its purposes are fully realised, and the soul rounded and mature ready to enrich the heavenly garner. Amongst those present at the graveside—we can hardly call them the mourners—were Mr. A. T. Everitt, Mr. F. C. Everitt, Mr. A. J. Sutton, Mr. Kreuger, Mr. and Mrs. Ernest Meads, Mr. A. W. Orr, Mr. Robert Barker, Mr. Hubert French, Mr. and Mrs. W. T. Cooper, Miss Rogers, Mrs. Copping, Miss Cochrane, and Mrs. Leigh Hunt.

Wreaths were sent by Mr. A. W. Orr, Mr. and Mrs. Ernest Meads, Mr. and Mrs. Kreuger, Mr. and Mrs. A. T. Everitt, Mr. and Mrs. A. J. Sutton, Guy and Kitty Sutton, Mr. and Mrs. F. C. Everitt and family, Mr. R. Barker, Mr. and Mrs. Hubert French, Mr. and Mrs. Boring, Marylebone Spiritualist Association, Mr. and Mrs. Herbert Vernon, Mr. and Mrs. Cooper.

The floral offering of the Marylebone Association was remarked for its especial beauty and appropriateness.

A number of articles and tributes with reference to Mrs. Everitt and her career will appear next week.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 26TH, 1885.)

The current number of the "North American Review" contains an article by Miss E. S. Phelps on "The Great Psychical Opportunity" which she "is tempted to call the Opportunity of the Century." . . . Gradually Miss Phelps comes to apply her general statements to a critical examination of the methods of the English Society for Psychical Research. . . .

In the work of the English Society a close observer may detect the danger of a mistake in the precise direction where the Society most deprecates mistakes in its coadjutors. It seems to us that a hypothesis is put to very hard play, if not to work, in the hands of the committees most interested in the telepathic theory. . . . Suppose that the telepathic theory might explain an immense proportion (I do not say all) of what are called the supernatural facts of Spiritualism; whether it does so we have not yet "accumulated and reflected" enough to say.

That is temperately put and true as far as it goes. We cannot say yet how far exactly the hypothesis will reach; but we can say that it does not reach so far as it is sought to stretch it. And while substantially agreeing, as I do, in the methods of the Society for Psychical Research it is open to me to say that it seems both illogical and wasteful of effort and of time to persist in applying a hypothesis to facts which it admittedly will not wholly cover.

—From a leading article by "M.A. (Oxon)."

I LOVE to feel God loves the world through me, until I am fairly washed away by the current.—E. CROSBY.

SOME PROBLEMS THAT FACE INQUIRERS.

BY H. A. DALLAS.

(Continued from page 452.)

Another question which may be asked by inquirers is: Does this study stimulate right living? What is its tendency in this connection?

We know that right living is not the product of mere knowledge; that is what Christ sought to bring home to men's minds by the parable of Dives and Lazarus. This parable has been often misapplied; it has been quoted to show that the reappearance of the "dead" can have no spiritual value, Christ's words do not authorise such a conclusion. He Himself rose from the dead and by so doing He brought life and immortality to light; His disciples said He had "begotten them again to a lively hope." The words, "Neither will they be persuaded though one rose from the dead," must be construed in conformity with His rising and its effect. What He meant was evidently that a man who is absorbed in selfish living and who neglects all present opportunities of service will not be transformed by some startling apparition. This is confirmed by experience. The self-seeker will have to change his attitude before he can benefit by this study.

There is no doubt that it ought to be a strong incentive to a higher life, and that for more than one reason.

"As a man soweth so shall he also reap" is a warning which communications from the other side of death fully confirm. They show that the habits of thought and action formed here follow a man into the next life and bear their fruit. Prejudices, resentments, narrowness, habits of pride or self-absorption—these and other characteristics cling to the soul and darken conditions of existence. On the other hand, all high endeavours bear their fruit also; this fact, when once thoroughly believed, cannot but have a power to stimulate effort against evil tendencies.

The knowledge that friendships begun here may be enduring, that the ties we have made here we shall renew in a future life, will both encourage faithfulness in friendship and make a man careful to choose the sort of friends he would like to be associated with.

Moreover, to know that those whom we love and whose approval we desire are aware after death of our doings, and can be made happier by our efforts to live as they would have us live, must be a strong inducement to right living. It will check overmuch lamentation in bereavement, and brace the soul to patient waiting and brave determination to complete life's tasks. Many a man has fallen below his normal level when a great shock has deprived him of the visible presence of some beloved companion because he had no assurance of the continuance of life after the death of the body and no hope that the presence was still with him, though unseen.

Christ, by returning to His disciples, saved them from that catastrophe; others also have returned to give a like assurance. Those who have not themselves had this wonderful experience and comfort may obtain certain conviction through studying the mass of evidence which has been accumulated for the reality not only of the after-life but of the communion which exists between those in this state and those in that.

Inquirers are sometimes puzzled by the fact that they cannot get into communication direct with their friends in the unseen. They say, in effect, "If they are near, and if communication is possible, I am sure that my friend would prefer to manifest to me than to send a message through a stranger." This question only arises at the outset of inquiry. It may be answered by pointing out that even in this life we find it necessary under certain circumstances to employ intermediaries in order to communicate with friends. If we want to speak through a telephone, we have to use an instrument and to ring up those at the exchange in order to get into proper connection, and if we send a wire we use clerks at the Post Office as intermediaries. The sensitive acts as an instrument, but not as an inanimate instrument; the mind of the sensitive may assist or may interfere with the clearness of the message.

It is important, however, to point out that direct communi-

cation between friends in the seen and in the unseen may, and often does, go on. Mind can commune with mind, spirit with spirit; messages through sensitives (called mediums, because they act as intermediaries) are special applications of a law of the universe, which is widely operative.

Sir Oliver Lodge has insisted upon this. He says:—

One thing that conspicuously suggests itself is that we are here made aware, through these trivial but illuminating facts, of a process which by religious people has always been recognised and insisted on—namely, the direct interaction of incarnate with discarnate mind; that is to say, an intercourse between mind and mind in more than one grade of existence, by means apart from and independent of the temporary mechanism of the body.

The facts, indeed, open the way to a perception of the influence of spirit generally, as a guiding force in human and terrestrial affairs ("Proceedings" of the Society for Psychical Research, Vol. XXIII., p. 284).

What, then, is the advantage of having recourse to an intermediary at all? If anyone finds that he can realise this direct intercourse without such aid and can clearly distinguish between his own thoughts and those received from the Beyond he need seek no further help. But those who can do so are themselves sensitives, and everyone is not so gifted. Even those who have this privilege are thankful sometimes to have a message from some extraneous source confirming their own experiences.

A small experience of my own will illustrate this point. I am not a sensitive, but I do not doubt that many communications are made to me by impression; I am not always able, however, to identify their source. I can only use my judgment upon them and then, if they commend themselves to me as good and wise, act on them.

In the autumn of 1913 I received a kind invitation from a friend in Holland; in spite of its attraction I saw reasons why I should not accept it that year, but I was in some doubt as to whether I should do so in the spring of 1914; I inclined to think that I had better not do so; I left that, however, for future decision. Four days later I received a letter from a friend* stating that she had been given a message for me, which was unintelligible to her, just the words, "Don't go." This message was received by me on October 15th, but I was told that the message came, as far as she could remember, on the 10th, i.e., on or near the day I received the invitation and the day after it had been posted to me from Holland. I need hardly say that it decided me not to leave England.

Another example from my own experience of how a message through a sensitive may confirm impressions one has already had may be of some interest.

In October, 1912, I was engaged upon my book, "Across the Barrier." I found the task needed a good deal of discrimination in order to discern between the facts and messages of personal value and those suitable for publication. I felt that I must select very carefully.

A letter (dated October 18th, 1912), from a friend who was interested in my work, contained the following passage: "To-day I have been with a relative to see a psychic friend of hers, and among several very remarkable things told me was an allusion to 'a friend, H. D., who was surrounded by books and wrote a great deal, but must be very cautious in her present work.' I had made no inquiries, nor did I make any comment on this, but I give it to you as it was said. Do you think it applies to you?" The psychic did not know who "H. D." was.

These small instances may help to show how direct impressions and extraneous messages may interact and confirm each other.

(To be continued.)

THE ROLL OF HEROES.—Just as we go to press a card is handed to us bearing the intimation that Private Wallace Caerell Lees, of the 10th Royal Fusiliers, youngest son of Mr. Robert James Lees, of Ilfracombe, passed away on the 7th inst., the victim of a German shell in the trenches "somewhere in France." All those to whom the name of Mr. R. J. Lees is known will join with us in an expression of heartfelt sympathy.

* Monica's mother, who has been mentioned so often in LIGHT and whose experiences are recorded in "Across the Barrier."

DEATHBED VISIONS.

Writing in the "Christian Commonwealth" over the signature "Joy," a lady who was for many years a professional nurse, and during that period attended many deathbeds, states that in a number of cases the dying person, just before the end came, recognised, or seemed to recognise, someone who was invisible to the friends or relatives gathered at the bedside. Being herself endowed with psychic powers, "Joy" in some instances saw what the dying saw, and also the subsequent transformation. She describes one of these experiences:—

It was in a hospital. A girl of seventeen—a good, kind-hearted, spiritually-minded girl—was dying of consumption. A short time before she expired two spirit forms—angels I call them—suddenly appeared, standing near the head of the bed, one on each side of it. They were as distinctly visible to me as were the human occupants of the room.

Just before they appeared the dying girl exclaimed, "It has grown dark; I cannot see anything!" Then she saw them, and a smile, beautiful to see, lit up her face. She stretched forth her hands; "You have come to take me away," she cried, in joyous tones. "I am glad, for I am very tired."

As she held out her hands the two angels extended each a hand, one grasping the girl's right hand, the other her left hand. Their faces were illumined by a smile more radiantly beautiful even than that of the girl who was so soon to find the rest for which she longed.

She did not speak again, but for nearly a minute, so it seemed to me, her hands remained outstretched, grasped by the hands of the angels, while she continued to gaze at them with the glad light in her eyes and the smile on her face.

Her father, mother, and brother, who had been summoned that they might be present when the end came, were weeping bitterly, for they knew that she was leaving them. From my heart there went up a prayer that they might see what I saw, but they could not.

The angels relaxed their grasp of the girl's hands, which then fell back on the bed. A sigh came from her lips, such as one might give who resigns himself gladly to a much-needed sleep, and in another moment she was what the world calls dead. But the sweet smile with which she had recognised the angels was still stamped on her features.

The angels remained by the bedside during the brief space that elapsed before the spirit form took shape above the body in which physical life had ceased. Then they rose and stood poised for a few moments, one on each side of her who was now like unto themselves. And I saw three angels go forth from the room where a short time before there had been but two.

TRANSITION OF LIEUTENANT RAYMOND LODGE.

Our readers will doubtless join with us in an expression of sincere sympathy with Sir Oliver and Lady Lodge, who have been notified of the death of their son, Second Lieutenant Raymond Lodge, in Belgium. He was twenty-six, and was attached to the South Lancashire Regiment, which he joined shortly after the outbreak of the war. He went through a course of engineering at the University and had been associated with the firm of Lodge Brothers.

At the Occult and Musical "At-Home" held at the Eustace Miles Restaurant on Friday, the 17th inst., Mr. J. Hedley Drummond presiding, Major-General Sir Alfred Turner, K.C.B., dealt trenchantly with German methods of warfare, denouncing the Zeppelin raids as deliberate murder of innocent civilians. After the war Germans ought never again to be allowed the freedom and hospitality of these shores. We might, however, learn one thing from our enemy, and that was the lesson of unity. Music was provided during the meeting by Miss Elsie M. Forster (contralto) and Miss Mabel Leonard, who sang soubrette songs, while Mr. W. J. C. Hewison appeared as solo pianist and accompanist.

SOME friend has sent us a copy of the "Saturday Post" containing a long account by one of its representatives of a séance he had attended "in a West End, Glasgow, mansion." The sitters were about twenty in number and the medium was Mrs. Wriedt. The newspaper man evidently did not know quite what to make of it. At first he inclined to ventriloquism as an explanation, but when he heard three totally distinct spirit voices in simultaneous conversation with the sitters, and the voice of the medium mingling with those of the unseen, he abandoned that idea. He admits that the experience was to him "very wonderful, very strange, very weird and memorably impressive."

THE MYSTICS.

The mystics know no creed or doctrine. They appear to be controlled rather by the inner light, and each appears to manifest a different quality. The mystical character of George Herbert's poetry is strong, and is best seen in his love lyrics; later, William Blake and Francis Thompson have accentuated the devotional side of mysticism.

Blake lived in a world of vision. During the whole of his life he was irradiated by the Divine Presence. "It is through the imagination," said Blake, "that we can understand anything. Men are admitted to Heaven, not because they have curbed and governed their passions, or have no passions, but because they have cultivated their understandings." Nor was Blake alone in believing that "to understand is three parts of love." In Francis Thompson's "Hound of Heaven," this exhibition of love is exhibited where man flies from terror "down the nights and down the days," before the persistent footsteps of his "tremendous Lover," until, worn out, he finds himself at the end of the chase, face to face with God, who is there to receive and welcome and bless him. This presence of the Divine was very real to Thompson. And this is the more remarkable when we remember the facts of his early life.

There is another form of mysticism which cannot be dissociated from Nature. Of this type, perhaps Wordsworth is the best example. His inward eye saw visions unknown to other men. His passion for Nature was intense. His poetry is filled with the thought that we can get from Nature all that is needed to bring joy and peace. His whole life was infused with this idea, and he desired that all men should realise the same blessedness, that "happy stillness of the mind." All that he beheld "respired with inward meaning." But this came to him through discipline and self-control, and he willingly relinquished personal ambition and monetary reward. His standard of life was high, so high that he could write:—

Never did I in quest of right and wrong,
Tampers with conscience from a private aim;
Nor was I in any public hope the dope
Of selfish passions; nor did ever yield
Wilfully to mean cares or low pursuits.

Traherne's mysticism resembles Wordsworth's in many respects, but he has a wider outlook. To him the world was a mirror of infinite beauty, yet, he says, "No man sees it. It is a temple of Majesty, yet no man regards it. It is a region of Light and Peace, did not men disquiet it. It is the Paradise of God." Traherne disregarded the usual ameliorations of life, and was content to live on bread and water, and wear clothing similar to that of George Fox, the Quaker. "I live a free and kingly life," he would say, "as if the world were turned again into Eden, or much more, as it is at this day."

The present writer knew one, whom he saw almost daily for two years. Living in Park-lane, Stoke Newington, it might be thought James Smetham had few opportunities for observing Nature, but in his day the neighbourhood had not quite lost its rural character. Fields were not far away, and there were no trams or motors. "Our front windows," he once wrote, "overlook Mr. Alexander's *Paradise*, and our back ones overlook gardens, now blossoming. I have a true studio now, all to myself, a sanctum in my home for the first time. I walk in the fields, and on breezy roads. I am growing familiar with trees and banks and blossoms and clouds. God has given me my heart's desire, and I only hope that I may dwell in Him as peacefully as I dwell in my home." But Smetham saw something more than the sky and the green fields. His inward eye had visions undreamt of by other men.

The friend of Ruskin and Rossetti, he could show his sympathy for the very poor and illiterate, and could write: "You are taken out of yourself by seeing how many kinds of work and styles of mind and ways of living there are in the world; and how honest and hearty and genial and heroic some old dirty fudgy people are." The commonplace became irradiated with beauty when viewed by such a visionary mind as Smetham's, whose religion was tinged with an element of mysticism which is really one of the oldest forms of religion. But he was an eminently sane mystic, and endeavoured "to look at

things of the flesh with the eyes of the spirit; to estimate at its full beauty and value the primrose, to see in earthly love the reflection of the Divine, to use earthly love, as Plato taught so long ago, to reach the Heavenly, to include and interpret the finite, the imperfect, in the infinite and by the infinite."

—J. C. WRIGHT (in "Bibby's Annual").

LORD SANDWICH'S HEALING EXPERIENCES.

The following sentence in which Lord Sandwich explains his reason for writing his little book, "My Experiences in Spiritual Healing" (A. L. Humphries, 2s. net), is worthy of quotation as preparing the reader for the quiet simplicity and directness of the narrative that it introduces:—

In the belief that when we pass out of this world the chief sorrow and remorse which we undergo is for our sins of omission, for neglect of opportunities of good which have been afforded to us, for showing idle complacency instead of profound gratitude, for fearing the criticism and condemnation of man when our conscience calls us to fulfil our duty, I think the time is fully come when I am bound to record my experiences on the subject of spiritual healing.

Apart from his lordship's own account of the cases he has treated, much of the book is taken up with letters of gratitude, sometimes quite intense in its expression, from his patients. The latter belong to all walks of life, from labourer or poor working woman to Indian Princess. Though he holds that the healer who gives up his ordinary means of livelihood to devote himself to ministering to the sick is quite justified in making a charge—as indeed he is compelled to do—Lord Sandwich has never himself accepted any reward for the services he has rendered; on the contrary, it has sometimes been necessary for him to give rather than to receive. He claims that he has been equally successful in organic as in functional derangements. Even when in extreme cases his ministrations could not cure the disease or greatly prolong the patient's life they have allayed and frequently entirely banished the pain connected with it.

But very often, as the testimony shows, complete cures were effected. His procedure appears to consist in prayer and the laying on of hands, and he evidently acts on what he feels are inwardly received directions and information, for we meet more than once with such expressions as "I was directed" to do this, "I was told" so and so. Commenting on the scepticism with which in June, 1912, the Commission of clergy, doctors and surgeons presided over by Bishop Ryle received the evidence he placed before them, his lordship remarks that he has generally found that the members of the clerical and medical professions are the people who are most opposed to the idea of spiritual healing. Convinced, however, that this "gift of the Spirit of God" exists now as, according to the teaching of Christ and his apostles, it existed in the past, he has great faith for the future. He believes that out of the terrible strife and suffering now agitating the great nations of the world will come spiritual enlightenment, and that then "many gifts, many developments will be made known, one of which will be the spiritual power of healing."

NATIONAL UNION FUND OF BENEVOLENCE.—Mrs. Stair, of 14, North-street, Keighley, as secretary, acknowledges with thanks the following amounts received during August:—Mrs. Crane, 2s. 6d.; Mr. Appleyard, £1 1s.; Rho, £1 1s.; E. S., 2s. 6d.; Mr. Marsden, 2s. Total, £2 9s. The disbursements during the month amounted to £20.

RETIREMENT OF MR. W. E. LONG.—It is with much regret that we learn from Mr. R. Boddington (65, Holland-road, Brixton, S.W.), that that earnest and active worker, Mr. W. E. Long, who has held the ministry of the Church of the Spirit, Surrey Masonic Hall, Camberwell, for the unbroken term of twenty-eight years, has, owing to a breakdown in health due to overwork on war service, been compelled to resign his position. The society has had therefore to be reconstituted. Mr. G. T. Brown has been elected president, assisted by fellow officers and a committee of experienced workers. Mr. Boddington, for the executive, desires it to be known that the study group and circles will be maintained and no effort spared to make the platform representative and efficient. He hopes that any old members who have of late been lost sight of but may wish their names to be retained on the roll of membership will communicate with him.

EVIL SPIRITS AND OTHER-WORLD ORDER.

Miss E. P. Prentice writes :—

Your leader on this subject greatly interested me. At the same time I think that Dr. Peebles is justified in his remarks. My experience of psychic matters leads me to regard as serious much that you treat lightly. Only people of good moral character should approach Spiritualism. I could cite numerous instances of slight obsessions, but the obsessed (as I have afterwards discovered) have been drunkards, inveterate smokers, or liars. Evil spirits are attracted to this class. The devil (?) cannot always be treated with silent contempt. Poor old Job the upright ignored him until he became unbearable. However great a myth the personal devil, Jesus declared the necessity of evil—"Sufficient unto the day," &c. The only evil spirits that have troubled me are "envy, hatred, malice, and all uncharitableness." Those who seek to proclaim truth from the housetops are always subject to venomous attacks from outsiders, or those living in the basement. Only a coward ignores his foe; the brave man fights him in the open.

We welcome all criticism, so that it be courteous and reasonable, and therefore willingly find space for Miss Prentice's objections. We had just before receiving her letter been reading an excellent story in one of the magazines. It dealt with the case of a young man who was fast becoming an irreclaimable drunkard, deaf to all persuasion and advice. A doctor—a keen psychologist—took him in hand and found that the chief cause of the young fellow's malady lay in a rooted conviction that he was the sport of influences outside of himself—hereditary predisposition amongst others—and that it was useless for him to strive against them. The doctor cleared this obsession from the patient's mind, convinced him that the evil was in himself, that he was simply the weak and willing victim of self-suggested ideas. His manhood thus aroused, the patient easily broke away from his habit, recognising that he could not blame anyone but himself for the results if he persisted in it. We doubt not that the story has its parallels in real life, and it is unnecessary to point the moral in connection with the subject under discussion.

As to the question of restricting investigation of the psychic realm to people of "good moral character," that is a difficult problem. We imagine that a great many people who take up the subject for purely selfish reasons would indignantly repudiate the suggestion that they were not persons of good moral character. Moreover, we can conceive of a class of minds which would regard the motives of the self-seekers as evil—evil is so relative a term. To us it stands for lack of development. But we are strongly of opinion that the cultivation of psychic powers merely for personal profit or aggrandisement is highly dangerous. As to Miss Prentice's final sentiment, she may be reminded that the coward does not ignore his enemy—he runs away from him. A stronger and more combative type fights; a yet stronger mind calmly pursues its work in the enemy's despite. If Miss Prentice ever visits a riotous public meeting she will see all the three types in action.

THE MYSTERY OF LIFE.

Life is definitely invisible, intangible, inexplicable. It is as great a mystery as God is. The man who looks into our eyes and whose body we can touch, is as definitely a spirit as the invisible hosts of heaven. No surgeon can put his hand upon the life in that man, no concentration of light upon his body can reveal to us the life within it. We see only the structure and its clothing of flesh. There is something in each one of us greater than we ourselves know—far greater, be it remembered, than our normal consciousness—which reigns over that body like an autocrat, and which only uses the body for purposes of its own which are entirely spiritual. The soul of a man is not satisfied, as the soul of an animal is satisfied, with eating, drinking, and shelter. Even in those animal passions which we share with all other living creatures, there is something beyond them and transcending them all which man seeks even when he surrenders himself to them. And beyond those appetites of the body there is an almost infinite sphere of feeling wherein the soul of man spreads its wings and never encounters the soul of bird or beast. In that sphere he hungers and thirsts after beauty. He feels wonder and reverence. He longs for know-

ledge, he perceives the loveliness of self-sacrifice, and he loves. Nothing in his body can account for this vast range of feeling. Nothing in history can explain the origin of these desires. And it is only on the theory that in man life has found a door through which it is possible to pass forward on a road of eternal progress that we can arrive at any rational definition of life. In these few words I have endeavoured to make a summary of modern thought, and brief as they are and simple as they are, I hope that they may suggest to those who are now comfortless and sorrowful that whether angels have been seen on the battlefields of France or not, whether, if seen, they were purely delusions of the senses, still there is solid ground under our feet and an immovable heaven above our heads, for the faith that after death the life of those we love follows some road of self-consciousness, seeks some goal of further self-realisation, and is still as much in the universe, and of the universe, as it was here upon earth.

—HAROLD BEGBIE in "On the Side of the Angels."

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Psychic Telegraph.

SIR,—I have compared Mr. David Wilson's table with that of Baron Reichenbach. The six instances of agreement that he gives are: Carbon (charcoal), nickel, tin, platinum, lead and bismuth. It is to be noticed that these instances also follow Mr. Wilson's table of atomic weights.

This agreement is remarkable; it may be that Mr. Wilson is on the eve of a great scientific discovery.

What we term the material possibly consists of "something" with energy or force stored up in it. The state is never one of perfect equilibrium: there is always leakage or attraction of energy or force. Radium, by the long time taken for its leakage of energy, shows it must be of "ancient lineage" in order to have obtained, relatively, so large a storage of energy. But here comes in Mr. Wilson's discovery. By his *aure* he may obtain a measure determining the nature (relation of "something" to energy) of any definite material thing. Atomic weight may even be a measure of the length of lineage of so-termed elements.

The *aure* would appear to determine the *place* of any given element in the series of atomic weights, while perhaps the increasing weights themselves mark increasing length of lineage in evolution!

Unless Mr. Wilson is guilty of almost impossible fraud, he is on the eve of a great discovery—a discovery far greater than that I have foreshadowed. But as to this I am as much at sea as he himself, writing so honestly, is.—Yours, &c.,

F. C. CONSTABLE.

Proof of Immortality.

SIR,—On the above much-disputed subject, A. J. Davis, in his "Great Harmonia," Vol. 5, says :—

Some philosophic minds may raise this objection: If the soul has a beginning, will it not also have an end? Baconian philosophy asserts that there can never be one end without the other. But no truly inductive reasoner will ever stumble with this conclusion. Minds of no little intelligence have been, and are still, groping after a pre-existence of the personality of the soul, in order to fix philosophically the belief that it will never cease to exist.

They claim also an eternal priority of individual experience. But such minds cannot grant sufficient use and importance to this great system of means and kingdoms, which herald the approach of man. The interior deduction philosophy teaches that the spirit, as an entity, begins to exist here; that the whole use of organic Nature through her vital forces is to manufacture and to shape the spirit's body, by means of the physical organisation; and that the spirit's individuality, or soul covering, need not cease to exist, is evidenced from this; the elements, forces, and principles of which the soul or spiritual body is composed are indestructible.

The horse, the ox, &c., are not immortal (eternal) because they have not the wisdom department.

It is the arch-like form of the human head that imparts the eternal fixedness to its individualism. Not alone that the essence is immortal, not alone that the inherent principles are divine and immutable; but the whole human (including the brain) form is the ultimate of all formation, the spiritual faculties constituting the permanent keystone to the eternal arch. Build the two sides of an arch of unimprovable materials, which cannot decompose, then put in an indestructible keystone, and architecturally your fabric would be eternal in its duration. Thus, that which had a beginning in form need not necessarily come to an end.

Man's interior cerebral organism is a perfect arch, and being compounded of principles which cannot decompose or change, the scientific structure makes it for ever indestructible.

—Yours, &c.,

F. V. H.

"Old-Fashioned Ideas of Death."

SIR,—Many descriptions of death-bed scenes could be collected from history and biography somewhat similar to the one I give below showing how mistaken and foolish have been the ideas prevalent among mankind on the subject of the death of the body and the future life. The following few particulars concerning the passing on of Friedrich Wilhelm, king of Prussia, father of Friedrich II., called the Great, are from Carlyle's "Friedrich."

Friedrich Wilhelm was in some particulars, such as the perception of the verities of life, I think a greater man than his more celebrated son.

He had ordered his coffin, "a stout piece of carpentry," some time before he needed it, "and views it from time to time." "I shall sleep right well there," he would say.

He left instructions that he should be buried very simply and in his uniform. During his last illness a certain German hymn which he loved was often sung to him, in which were the words, "Naked I came into the world, and naked shall I go." "No," said he, always with vivacity, at this passage, "not quite naked—I shall have my uniform on."

How surprised he must have been on awakening over there to find how mistaken were his ideas of death.

In these days of Armageddon Carlyle's "Friedrich" is most interesting and instructive reading. The roots of German "kultur" and the "super-state" can be traced away back beyond the kings of Prussia to the first Hohenzöllern who went to Brandenburg.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

The Opening of the Prison House.

SIR,—I have read with much interest your leading article on "Evil Spirits," especially your sentence, "Death effects a great change in the environment of the sinner by releasing him from a certain heritage of evil growing out of his attachment to conditions of physical grossness."

I desire to support this statement by the testimony of one who in this life was a victim of alcoholism, but who has now passed over. I knew him well, and have often pictured him in a state of misery on the other side, brought on by his shortcomings here.

A few weeks ago I sat with Mrs. Etta Wriedt, the well-known "trumpet" medium, and was glad to hear my "deceased" friend say, after giving unmistakable proof of his identity:—

"You will be glad to learn that I am not unhappy. My failing was purely a weakness of the flesh, and I left it behind with my physical body. My spirit was always right, and now that I have lost that awful, burning want, that craving which was associated with the old body, I am now perfectly happy."

I quote these words as they were spoken to me through Mrs. Wriedt's trumpet, in Professor Coates's house at Rothesay. I trust they may bring new hope to those whose life is a constant struggle against the tyranny of the flesh.—Yours, &c.,

FREDERIC H. WOOD.

Blackburn.

ANSWERS TO CORRESPONDENTS.

A READER OF "LIGHT" (E. C. B.).—Your explanation is generous but unconvincing. The man professed to have been actually present in the fighting.

SOCIETY WORK ON SUNDAY, SEPT. 19th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mr. A. Punter gave very successful clairvoyant descriptions to a large audience. Mr. W. T. Cooper presided, and in opening the meeting made sympathetic reference to the transition of Mrs. Everitt, and paid tribute to her great service to the cause of Spiritualism.—77, New Oxford Street, W.C.—On the 13th inst. Mrs. Mary Davies gave many fully-recognised clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, Mr. E. W. Beard delivered a trance address; cello solos rendered by R. Patterson Parker, F.R.A.M., were very much appreciated; evening, Mr. G. R. Symons gave an inspirational address. For next week's services see front cover.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith continued her series of addresses; in the morning dealing with "The Will," and in the evening with "The Mind." At both meetings much interest was aroused. Sunday next, subject, "The Soul." (See advt.)

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Mary Gordon gave an address, followed by clairvoyance. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Brownjohn. Friday, at 8, public meeting. October 3rd, Mrs. Harvey.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, address by Mr. P. Smyth. 15th, address by Mr. Drury. Sunday next, 3 p.m., Lyceum; 7, Mr. George Tayler Gwinn, address. 29th, Mrs. Harrad, address and psychometry.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Miss Violet Burton's interesting address on "The Spiritual Life" was much appreciated. Sunday next, Mr. and Mrs. Lund, address and clairvoyance.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Excellent addresses and clairvoyance by Mrs. Wallis. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. F. G. Clarke (vice-president), address; Mrs. S. W. McCreadie, clairvoyance. Tuesday, 3 p.m., private interviews.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Mary Clempson gave addresses and clairvoyant descriptions. Sunday next, at 11.15 and 7, Mr. Horace Leaf. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8, public meeting.—F. V. C.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Horace Leaf addressed a large audience on "Spiritualism and Death," and afterwards gave clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. E. Hill, address and clairvoyance. October 3rd, Mrs. Miles Ord. Circles: Monday, ladies'; Tuesday, members'; Thursday, public.—H. W. N.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Alderman D. J. Davis gave an appreciated address on "Spiritual Comfort," and Mrs. Sutton excellent descriptions. Sunday next, 7 p.m., Mrs. Sutton. Circles: Monday, 8 p.m., public; Thursday, members only. Friday, October 1st, 8 p.m., auric readings by Mrs. E. Neville.—N. R.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Study Group, Mr. Connor; afternoon, Lyceum, Mr. Tae; evening, address and clairvoyance by Mrs. Pulham. Sunday next, 11.30 a.m., Study Group, Mr. Connor; 3 p.m., Lyceum; 7 p.m., Mrs. Mary Clempson. 30th, Mrs. Marriott. October 3rd, Harvest Festival, Mr. Beard.—D. C.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Clever discourse by Dr. Gilman Beeler on "The Immediate Purpose of Man's Existence on Earth." Questions ably answered. Sunday next, 11 a.m., service and circle; 7 p.m., address and clairvoyance by the president. Thursdays, at 8, service and circle. October 3rd, Harvest Festival.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, inspiring address by Mr. Alcock-Rush, and clairvoyance by Mrs. Alcock-Rush; evening, address by Mr. Bailey on "Consciousness," and clairvoyance by Mr. Ball. Sunday next, 11 a.m., Mrs. Hadley, address and clairvoyance; 6.30 p.m., Madame Beaumont, address and clairvoyance.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened a discussion on "Spiritual Healing: A History and a Forecast"; duet by Miss Beryl Selman and Rev. David Stewart; afternoon and evening, Messrs. Richards, Clegg, and Miles, of the L.L.D.C., gave addresses, and Mrs. Maunder descriptions; anthem by the choir. 15th, Mrs. Jamrach gave an address and descriptions. Sunday next, 11.15 a.m., Mr. H. M. Thompson on "Spiritual Healing"; solo with violin obbligato, Miss Beryl Selman and Rev. David Stewart; 7 p.m., Mrs. Alice de Beaurepaire. 29th, Mrs. Mary Clempson. October 3rd, Mr. A. Punter.—J. F.

BATTERSEA.—HENLEY HALL, HENLEY STREET.—Well-attended morning circle, conducted by Mr. Ashley; afternoon, Mr. Goodwin conducted the Lyceum; evening, address and clairvoyance by Mr. H. Wright. Sunday next, at 7, address and clairvoyance, Mrs. Maunders. Monday, at 3, public séance. Thursday, at 8, Mrs. Webster. Friday, at 8, physical manifestations.

PECKHAM.—LAUSANNE HALL, LAUSANNE ROAD.—Morning, Mr. Daymond gave an address on "Life, Death and Eternity" and answered questions; evening, Mrs. Podmore spoke on "Consciousness," afterwards giving clairvoyant descriptions. Sunday next, 11.30 a.m., Mr. Cowlam, address, and Mr. Abethell, clairvoyance; 7 p.m., Mr. A. C. Scott, address. 30th, 8.15, Mrs. Beatrice Moore. October 3rd, Harvest Festival: 11.30, Mr. Alecock Rush; 7 p.m., Mrs. Wesley Adams.—T. G. B.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Aaron Wilkinson gave addresses and descriptions, morning and evening.

FULHAM.—12, LETTICE-STREET, MUNSTER ROAD.—Mr. Tayler Gwinn gave an address on "The Gospel of the Day."—V. M. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Miles Ord gave an interesting address and clairvoyant descriptions. Miss N. West sang a solo.—M. W.

PORTSMOUTH.—54, COMMERCIAL ROAD.—Mrs. Graddon Kent lectured on "Mortals and Immortals," and gave clairvoyant descriptions. Afternoon, service for clairvoyance.—J. W. M.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST ROAD.—Addresses and descriptions by Mr. F. T. Blakc. 16th, Mr. H. Mundy.

PORTSMOUTH.—311, SOMERS ROAD, SOUTHSEA.—Morning, service conducted by Mr. S. Pulman; evening, address and clairvoyance by Mr. John Ensor.—P.

PAIGNTON.—Councillor Rabbich presided over a good attendance, Mr. Marshall's subject being "The Spiritualist's Conception of Morality."

EXETER.—MARLBOROUGH HALL.—Harvest Thanksgiving Services, conducted by Mr. Elvin Frankish and Mrs. Letheren. Clairvoyance by Mrs. Letheren.—E. F.

TORQUAY.—Trance address by Mrs. Thistleton on "Spiritualism, Its Uses and Meanings," also clairvoyant descriptions and messages; good attendance. 16th, address and clairvoyance by the president.—R. T.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. G. F. Tilby conducted healing service in the morning, and spoke in the evening on "Aspiration." 16th, Miss Mary Mills, of Torquay. 20th, Mrs. Tilby, psychometry.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Miss F. Waghorn on "Mediumship" and "The Problems of Life" and poetic recitals. The chairman, Mr. Price-Haywood, gave recitals from Longfellow.—E. B.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, spiritual healing service; afternoon, Lyceum; evening, discourse, "When Wilt Thou Save the People?" by Mr. B. W. Stevenson. Special hymn by the choir.—S. T.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE STREET.—Meeting conducted by Mrs. Bridgeman. Address by Mrs. Gale. Clairvoyance by Mrs. Joachim Dennis. Mrs. Dennis also sang a solo.—E. E.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Annie Boddington addressed the members, as it was the occasion of the Annual General Meeting, and afterwards gave a few clairvoyant descriptions.—N. D.

READING.—SPIRITUAL MISSION, BLAGRAVE STREET.—Morning, Mr. P. R. Street spoke on "Infinite Evolution"; evening, Mr. H. Mundy gave an inspiring and helpful address, followed by clairvoyant descriptions. Monday, 20th, Miss Mason, address and clairvoyance.

MANOR PARK, E.—THIRD AVENUE, CHURCH ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Let there be Light," also descriptions and messages by Mrs. Edith Marriott. 13th, ladies' meeting, address and psychometry by Mrs. Graddon Kent. 15th, clairvoyance and messages by Miss Woodhouse.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA ROAD SOUTH.—Mrs. Alice de Beaupaire gave addresses on "Stages of Ministration Beyond the Veil" and "Individual Experiences," following each with clairvoyant descriptions. Miss Mary Mills, F.T.I., gave an interesting lecture on the 13th on "Astrology," followed by personal delineations. She also gave an explanatory horoscopic reading of the Kaiser. On the 14th she gave psychometric readings in aid of the church debt, and on the 15th finished her four days' mission with a splendid address and clairvoyant descriptions. At the close a wedding presentation was made to Miss Jerome, the organist of the church, who was married on Saturday, 18th, to Sergeant-Major Bruner, of the R.G.A. band.—J. McF.

NEW PUBLICATIONS RECEIVED.

"A Friendly Talk with Socialists and Others." By JOSEPH BIBBY. Cloth, 1s.; paper cover, 6d. Simpkin, Marshall, London.

"The Historical Evolution of the Ukrainian Problem." By PROF. MICHAEL HRUSHEVSKY. 1s. net. Garden City Press, Letchworth.

"The Divine Gift of Mediumship." By RICHMOND L. BISHOP. Christopher Publishing House, Boston.

WILL our correspondents remember that the postal service is especially liable at this time to error and delay. We have just heard of a package of documents which, although posted nearly a week ago, has not reached us. Letters from Scotland we learn may occupy two days on the journey, and the shortage of labour is another element that adds difficulty to the punctual discharge of duties in connection both with LIGHT and the work of the Alliance.

PSYCHIC PHILOSOPHY AS THE FOUNDATION OF A RELIGION OF NATURAL LAW.

By V. C. DESERTIS,
With Introductory Note by Alfred Russel Wallace, O.M.,
D.C.L., LL.D., F.R.S.

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Footfalls on the Boundary of Another World. By Hon. Robert Dale Owen. Cloth, 466 pages, very scarce, 6s. 10d.

The Debatable Land Between this World and the Next. By Hon. Robert Dale Owen. Cloth, 440 pages, very scarce 6s. 10d.

Researches in the Phenomena of Spiritualism By Sir Wm. Crookes. Cloth, 112 pages, very scarce, 12s. 6d.

Teachings. Given by Automatic Writings. Cloth, 131 pages, 2s. 3d.

Blood and Superman. Based on Theosophical Teaching. By H. Valentine Knaggs, L.R.C.P. Cloth, 84 pages, 1s. 9d.

Diseases of Sedentary and Advanced Life. A Work for Medical and Lay Readers. By J. Milner Fothergill, M.D. Cloth, 296 pages, 2s. 6d.

Discourses Through the Mediumship of Mrs. Cora L. V. Tappan. Cloth, very scarce, 8s.

Glimpses of the Next State. (The Education of an Agnostic.) By Vice-Admiral W. Osborne Moore. Cloth, 642 pages, 6s. 4d.

Life and Law. The Development and Exercise of the Sex Function, together with a Study of the Effect of Certain Natural and Human Laws, and a Consideration of the Hygiene of Sex. By Maude Glasgow, M.D. Cloth, 194 pages, 2s. 9d.

Ideal Suggestion Through Mental Photography. A Restorative System for Home and Private Use. With a Study of the Laws of Mental Healing. By Henry Wood. Cloth, 163 pages, 1s. 10d.

In Search of a Soul. A Series of Essays in Interpretation of the Higher Nature of Man. By Horatio W. Dresser. Cloth, 273 pages, 1s. 9d.

The Glaciers of the Alps and Mountaineering in 1861. By John Tyndall. Introduction by Lord Avebury. Cloth, illustrated, 274 pages, 1s.

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Collections and Recollections. By the Rt. Hon. George W. E. Russell. Cloth, 380 pages, 11d.

Safeguards for City Youth at Work and Play. By Louise de Koven Bowen. With a Preface by Jane Addams. Published at 6s. 6d. net. Cloth, 241 pages, as new, 1s. 9d.

The Play of Man. By Karl Groos, Professor of Philosophy at the University of Basel. Published at 7s. 6d. net. Cloth, 412 pages, 1s. 9d.

My Army and Navy System of Free Standing Exercises. A Manual of Physical Instruction. By J. P. Muller. 105 illustrations, 1s. 10d.

The Indian Lily, and Other Stories. By Hermann Sudermann. Published at 6s. Cloth, 327 pages, new copy, 1s. 3d.

Laws Relating to Medical Men. By James Greenwood. With a Preface and Chapter on the Law relating to Lunacy Practice by L. S. Forbes Winslow. Cloth, 214 pages, 1s.

Expectant Motherhood; Its Supervision and Hygiene. By J. W. Ballantyne, M.D., F.R.C.P. Cloth, 288 pages, new copy, 5s.

The Chartreuse of Parma. Translated from the French by De Stendhal, by the Lady Mary Loyd. With a Critical Introduction by Maurice Hewlett. With Portrait. Notes by Octave Uzanne. Four coloured plates by Eugene Paul Avril. Published at 7s. 6d. net. Half morocco, 543 pages, 3s.

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The Uric Acid Fetish: Exposure of a Popular Theory. By Eustace Miles, M.A., and C. H. Collings. Cloth, 266 pages, 1s. 3d.

Travels Among the Great Andes of the Equator. By Edward Whymper. Illustrated. Cloth, 379 pages, 11d.

Faith, Medicine, and the Mind. By Charles Reinhardt. A rational explanation of faith healing, hypnotism and kindred phenomena. Cloth, 281 pages, 2s.

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